



THE DOLPHIN.

VOL. V.

MAY 1904.

No. 5.

MARY, THE MOTHER OF JESUS.

EDITOR'S NOTE.

OUR readers are already familiar with a work by the gifted writer of the following treatise on our Blessed Lady, published last year and reviewed in an exhaustive article by Mr. Orby Shipley for the October issue of THE DOLPHIN. In her religious epic, entitled *Mary, the Perfect Woman*, Miss Shapcote traced a picture of the Mystical Life of our Lady from what her reviewer styled "a high, dignified level of poetic excellence." The work was introduced by an appreciative Preface from the pen of the late Cardinal Vaughan, whose pronounced devotion to the Immaculate Virgin Mother of Christ was one of the characteristics which distinguished his pastoral activity amid all his responsibilities of the episcopate at Westminster.

At the time when the above mentioned review of Miss Shapcote's volume appeared in THE DOLPHIN she was engaged upon another work which was intended in a manner to supplement the first. Its plan was to sketch and penetrate into the relations of Mary, the Mother of Jesus, with the children of men; and thus to illustrate in prose the more hidden features of the inspired rhythms which the doctrinal poem contained. The suggestion was prompted not only by the innate love of the subject, but also by the reading of a volume, *Union de Marie au fidèle*, published by the Oratorian Father, Philpin de Rivière. With his permission Miss Shapcote embodied that work, by way of selection and translation, into her own. Nevertheless the treatise must not be regarded as lacking the originality which is to be expected in the case of a separate publication. On her own account she makes clear the doctrine of mystical theology regarding the nature and effects of divine union, which is necessary to a full and sympathetic understanding of the sublimely mysterious Union of our Blessed Lady in the intentions of God toward man; and whilst in general she follows the

line of thought running through the treatise of the learned Oratorian, she takes her illustrations of our Blessed Lady's maternal conduct, guidance, and actual presence among her children on earth from a more general point of view, emphasizing the union of Mary with the Holy Ghost in the edification and service of the Church Militant.

The complete plan of the treatise to be presented by Miss Shapcote to our readers in a series of articles as a suitable preparation for the Golden Jubilee of the Definition of the Dogma of the Immaculate Conception at the end of this year, is briefly as follows :

After an introduction upon the Mystery of Union with God, the author leads us to a consideration of the antecedents of Mary as a preordained channel of union. These are :

1. *The Providential Preparations* are marked by the fitness of time, the fitness of place, and the family and birth of our Blessed Lady. The next topic is a study of—

2. *Mary's Personal Dispositions* of nature and grace ; her fidelity and growth, and her espousal with St. Joseph. Then follow three considerations of her relation to the Persons of the Holy Trinity.

3. *The Union of Mary with the Eternal Father*, illustrated by the Divine Conception, the Visitation of St. Elizabeth, the trial and silence of St. Joseph, the Nativity, nourishment and growth of the Holy Child, and the spirit of self-sacrifice which pervades her immaculate life.

4. *Mary's Union with God the Son*, in His mission as Redeemer. Here our Blessed Lady is presented no longer in the characteristic qualities of Mother to the Christ, but as a fellow-worker in the scheme of salvation. The illustration is taken from the incident of the marriage feast and Mary's last recorded words. A further illustration leads us to consider Mary's relation to Jesus in the Holy Eucharist, her union with Him in the sacrifice of the Cross, in His dereliction and death, in Limbo, and in His Risen Life.

5. The final chapter treats of *Mary's Union with the Holy Ghost*, and her share in the Apostolic life of the Church.

By these steps the devout lover of Mary is led to an understanding of those sweetly mysterious communications which, as we are taught through her example, go on between God and the soul that allows itself to be led and drawn by the attractions of the Divine Beauty.

Prefatory.

THE MYSTERY OF UNION.

Mystical Theology treats of the conditions of union between spiritual created natures and the uncreated Being of God. It teaches us the first principles of Dual-Unity and discovers to us the point of union between the two natures of God and man. It also throws light on the teaching of inspiration, specially that of Sacred Scripture, and the history of Redemption in the four Gospels.

By the consideration that we are actually made for union with God, and can find no centre anywhere but in Him, together with the clear prospect we have of our inability to reproduce unity in our spiritual nature by any effort of our own, it is evident that there must exist in the Divine Intention probabilities of a restoration¹ of the immaculate ideal, out of the substance of that originally perfect nature, which should faithfully reflect the uncreated perfections of God, and be in a condition proper to be taken into the Divine Union for which the nature of man has been conceived and created.

This, we learn, has taken place in the Immaculate Conception and birth of Mary, who, as the finished and perfected archetype of the race, was designed to be the link which, by a hypostatic union of the Son of God with man, should unite once and for ever the two natures—the Uncreated and the created—in her virginal flesh.

This marriage—as a Father of the Church has called it—of God with His own creation, took place when, on receiving the *Fiat* of the Blessed Virgin, the Word of God took up His abode

¹ “Probabilities” of a restoration. This is here suggested simply as a natural way of reasoning on the subject, apart from revelation. It will be remembered that the advent of the Perfect, because Immaculate Woman was predicted, not as a probability but as a designed fact in the counsels of God, when our Lord pronounced the curse upon the Serpent, in the presence of Adam and Eve, adding these words: “I will put enmities between thee and the woman, and between thy seed and her Seed.” In this mystical form, our Lord announced, under the figure of Eve, one who should be the Woman Elect, who should repair the fault committed in the garden, since in her person the lost justice in Nature should be restored: otherwise, how could her offspring be in a position to hold a ceaseless warfare with the fallen offspring of Eve who by nature would be in league with the Serpent?

in her as in the temple that He had created and adorned to be the dwelling of His glory.

Then was the Gate opened for us to enter in. For which reason we say: "Gate of heaven—pray for us." Then was the divine union so perfectly accomplished in her, that, through Mary, God and Man in Jesus, the Son of Mary, are for ever One. For which reason, our Blessed Lady, the Mother of Jesus, is a fundamental and integral part of the mystic act of union, and must share in all the corresponding acts, as long as time lasts, until the consummation of all things.

Jesus by Mary, and Mary in Jesus. This sovereign unity in the flesh of our nature is, humanly speaking, the economy of the Immaculate Conception of the human race; for to be in personal touch with this Dual-Unity is the means provided whereby human nature in each of us individually is to be transformed, supernaturalized, and finally restored in the Divine Union according to the eternal intention and prescience of God.

The place that our Lady occupies in creation is no vague one. She is the co-worker with the Man, being represented in figure by Eve when she was created to be the helpmate for Adam. Now, as the union of the two sexes completes the economy of created human nature, so the completion of the supernaturalized immaculate nature of man is represented in the Person of Jesus, the God-Man—the alone Uncreated Cause of all good; and in that of Mary, who through Him and with Him is the created cause of the joy and the redemption of the creature, for which reason the Church bids us pray: "Cause of our Joy—pray for us."

The main feature of the regeneration of human nature is to be seen in its re-formation after the divine image and likeness in such a manner that it should remain a fixed entity; and that the parents of this new creation by its new-birth into the Hypostatic Nature of the Christ should assimilate to themselves all who, by faith, love, and holy desire seek the divine union and perfect conformity with the will of God, in which consists the eternal bliss of the soul.

Now in this new creation, in consequence of its taking place, and growing up in the midst of a fallen world, all is, of necessity,

mystic, spiritual, divine ; and we who have the unspeakable privilege of belonging to it and are the children of it, are, nevertheless, fallen from the light of original justice, and must receive it in faith, hope, and charity, because it is mystical and veiled. It is difficult, no doubt, for natures that have lost the exquisite purity of spiritual vision, and in many cases have been accustomed to a veil of error which it takes a long time to clear away,—to read even indistinctly the dread realities of Godhead under such tender appearances as those of the Sacred Humanity and its wonderfully close relations with Mary. There is always a tendency to lose sight either of the Godhead in view of the Manhood, or, in presence of the Godhead, the conditions of the Sacred Humanity, which our Blessed Lord had undertaken to fulfil in all their rigor. The assumption of human nature was not, in any sense, a fiction. In it, Godhead was not only veiled, but, if we may so say, restrained, during Infancy and the Hidden Life of subjection at Nazareth, so as to allow the inferior nature to fulfil the conditions belonging to it. How this was effected is a divine secret. But one thing we know for certain, that in the last hour of our Lord's propitiatory life, His human nature was allowed to suffer alone, and that His divine nature gave Him no support.

It is always a consolation to turn from ourselves and, looking to our Blessed Lady, take into consideration that what is mystic to us, was never hidden from her ; that, consequently, she adored Him for us in spirit and in truth, worshipped Him condignly for us ; that all her actions have been always full of grace, *i. e.*, full of sacred mysteries, the overflowing of her plenitude ; that never was she more efficacious in our behalf than when she handled God Almighty as a babe, or taught Him to put His little feet upon the ground ; or formed His lips to utter the Sacred Name of the Eternal Father together with her own ; knowing as she did that as Mother her name had the right to be pronounced together with that of God the Father ; and, above all, when she exercised her maternal authority in sign of her intimate union with the most loving and obedient of sons.

So, beginning at this point, we shall follow her holy footsteps in this mystical union all through that adorable lifetime, when the Godhead in Him had its work to do in miracles and doctrine, even

to the end of it when the Sacred Manhood she had given and nourished for Him had to be sacrificed, and herself fortified with His own Divine Spirit with which her simple womanhood had been endowed. Such is the mystic-divine history with which we—by the mystical acts of Holy Church, overshadowed as she too is by the same Holy Spirit—are connected in a supereminent way. By studying this history with devout recollection we shall come to see that it is by our participation in and union with these two only perfect lives alone, that we can gradually make our way through the mists of our ignorance to a purer view of God and to a life of comparative union with Him.

CHAPTER I.

MARY PREORDAINED TO BE THE CHANNEL OF UNION.

§ I.—“*Deep answereth to deep.*”

§ II.—“*Mary's antecedents.*”

I.—“DEEP ANSWERETH TO DEEP.”

Mary is one of ourselves, a simple creature. “It is God who hath made us, and not we ourselves.”² Creatures of every kind, visible or invisible,—spiritual, corporal, or both—animate or inanimate—all are equally drawn out of nothing, all are outside the Eternal Being of God. Whatever we as rational creatures endowed with free will and immortality may possess, it is the gift of God over and above sensitive creation, and it is in Him alone that we live and move and have our being. From Him we receive our life of nature, and by His goodness we are possessed of the supernatural life of grace. So absolutely do we depend upon Him that, without His concurrence every moment of our lives we should at any moment return into our original nothingness. From this deep, therefore, of our nothing should arise the cry of our human created nature, if we would desire to be received into union with the Divine—through Jesus and Mary.

From the deep of this humiliating consciousness it behoves us

² Psalm 99: 3.

to look up to Him who is our Creator, as Mary did ; and theologians teach us that of all creatures Mary has been the most prompt to recognize her created origin, she has always been the most humble, although the most luminously humble, the most conformed to Him, who, in taking our nature, annihilated Himself.

If then we would be found in company with Mary, it must be in the spirit of true humility, self-abasement, and self-annihilation, joined to a profound adoration of the eternal purpose for which we have been created, and to which in every act of our lives we should endeavor to tend. Pride, whether exhibited in little vanities, self-reliance, assertion of liberty, or in the possession of talents and graces, is a direct obstacle in the way of union with our Lady, as with our Lord ; for all acts of which pride is the root are acts of aversion from the eternal deep of all being, that essential deep of Godhead from which all proceeds, and to which all glory belongs.

"Deep crieth unto deep." David, speaking by inspiration teaches us this profound lesson : It is from the abyss of the Divine All-Being that the call goes forth into the abyss of that nothing from which we rise to the ranks of created nature, and in thus calling into existence all ranks of creation God has filled His creation too with a voice which at all times cries up to Him, speaking clearly of Him as the Fount of all beauty, all purity, all love. In its perfection this voice is ours ; and whilst we own from whence we are, and whither we tend, following the track before us with love and great desire, our acts in our own measure will to a certainty resemble the humility of Mary's.

Because, with dispositions resembling Mary's, although perhaps faintly, we shall see all things from the same point of view as she did in order to judge of ourselves and all else that is human. There is, however, this essential difference : in our Blessed Lady, the abyss of nothingness, through the fructifying overshadowing of the Holy Ghost, has become an abyss of grace ; while we are still in an abyss of natural revolt.

But if, as we may also do, we seek for the deep of our nature, in its Source, viz., the Bosom of God, there at once we find ourselves united with Mary. When Holy Church celebrates the praises of Uncreated Wisdom, she seems to intimate as much, by

applying to her these words of the Book of Proverbs, in the Office of her Immaculate Conception :³ "The Lord possessed me in the beginning of His ways, before He made anything from the beginning. I was set up from eternity and before the earth was made; the depths were not as yet and I was already conceived . . . when He compassed the sea and set a law to the waters that they should not pass their limits, when He balanced the foundations of the earth, I was with Him forming all things, and was delighted every day; playing before Him at all times; playing in the world; and my delights were to be with the children of men."

Should the application of this passage cause surprise, the remembrance of her Divine Maternity comes to our aid, reminding us of a still greater mystery. From the beginning, in that eternal day which antedated the birth of time, He who is to-day, yesterday, and for ever, contemplated Mary, His Mother, in the order of nature, and our Mother in the order of grace; He had carried her like a picture upon His divine hands; He had loved her with an infinite love, as the most exquisite pearl of His divine previsions; and we ought not to suppose that she possessed more power in drawing the Eternal Word out of His divine repose than she has since had to cause Him to descend from heaven in order to save mankind.

According to the opinion of certain theologians, the judgment of the angels was grounded upon their recognition, or otherwise, of the Divine Maternity. It is explained thus: as the first-born of the sons of God—called into being, as is thought, simultaneously with the creation of brute matter—they were directed to venerate terrestrial matter as containing the elements of Divine Maternity, their fate, happy or otherwise, depending on their recognition of the double crown which the Hypostatic Union has placed upon the brows of Jesus and of His Mother.

It is a small matter that, according to the natural sequence of time, others have appeared on the theatre of time before Mary. This humble Virgin, as soon as she makes her appearance on earth, takes her rank next to her Son, as the first-born of divine works, and as such receives His benediction and her rights.

³ Prov. 8: 22-31.

II.—MARY'S ANTECEDENTS.

In the history of the world which preceded her, our Blessed Lady occupied a position worthy of her dignity. As with every other grand life, she possessed antecedents proportioned to her sublime vocation, and she was herself the crowning preparation for the advent of the Christ.

These preparations are found to consist in a variety of figures, prophecies, and a providential sequence of events.

As to figures, Holy Scripture discloses the Blessed Virgin sometimes under symbols of preëminence as the perfect image of her Divine Son: at others, in the great system of dualities, harmonies, and oppositions which the Book of Ecclesiasticus recommends to our attention. The solemn series of images of Christ will almost always be found side by side with a gracious series of images of His Mother, resembling a concerted harmony of two voices, like those of the Sacred Spouses in the Canticles. At other times again the figures represent the venerable Mother in her relations with the Creator, in her office as mediatrix. It matters little to which side we turn our eyes in this figurative world, whether to the miracles in nature or the annals of the chosen people of God: everywhere Jesus and Mary are to be seen in the centre of the grand imagery, and we find that everything is made for them, that all grace and all perfection are but a simple sketch of them, and that nothing can harmonize or come to its perfection without them.

“Mary prefigured in the Angelic Choirs.” The celestial choirs furnish us with the purest image of the soul of the Blessed Virgin. The Seraphim is a picture of her burning love; the Cherubim, of her intelligence; the Thrones, of her elevation and stability; Dominations attest to the delicate sweetness of her power; Principalities and Powers prepare us for her patronage and the efficacy of her help. Virtues are a prelude to her wondrous operations, while Angels and Archangels announce her humble docility—her prompt obedience to the Will of God, and her condescension to the little ones. The harmony of the celestial court is a presage of the harmony of her faculties, and the greatness of her soul destined to be a living heaven, the very dwelling-place of the Most High.

“Mary’s beauty reflected in material creation.” Descending into material creation, the contemplative soul may follow the track of Mary’s antecedent images in the magnificent works of the six days’ creation,—from the creation of light to the last little flower that springs upon the mountain side. There is indeed no beauty in created matter but finds its archetype in Mary. This accords with the impressions awakened when we contemplate our Blessed Lady as having been conceived in the Mind of Eternal Wisdom ; and every beautiful thing that the Word devised was commingled with His every thought of her. Material as well as spiritual creations had, each one, its distinguishing perfection :—but in her, all created perfection was concentrated and shone supreme. We might almost imagine that it pleased our Lord thus to impress His thought of her upon His material works, seeing that all that is beautiful in creation will be brought back to its primal origin in Him.

Among the treasures of created imagery one type stands out especially, as the one Holy Church has never lost sight of it in connection with our Lady’s participation in the graces of her Divine Son, and the share she takes in His office. When the work of creation had reached the half of its course, God made two lights to rule in the firmament of the heavens : the greater light to govern the day, and the lesser light to govern the night. Now to rise from the type to the archetype, we observe that when the moral darkness caused by the fall of man from justice and which overspread a half-illuminated world was at its densest, God sent into our firmament His Only Begotten Son, together with His Virgin Mother. He, the Sun of Justice and perfection of our manhood, arose in our spiritual firmament, rejoicing as a giant to run His course of light and of life-giving rays. She, shining with His borrowed light in the perfection of our womanhood, and like the moon following after Him in the midst of the night of our darkened life, marking for us the days and the seasons of those perennial graces which flow unceasingly in our midst from Him.

“Jesus and Mary prefigured in Adam and Eve.” The work of Creation is finished. God looks upon it, and it is very good. The order of physical nature has been adjusted, and will remain unchanged until the consummation of all things. And lo, the

grandest type of all stands before our eyes: Behold—the man! Yes, indeed, behold him, the image and likeness of Christ—the man—in the enjoyment of unspeakable relations with his Creator, summary of the world, its pontiff and its king.

But it were not good for man to be alone; he needeth a help-mate like unto himself: so now the living image of Mary, by the Lord Himself, is presented to his respectful love; flesh of his flesh, a part of his own moral entity is she; innocent, immaculate, she is at once the daughter of God and mother of men—the typical woman who should vivify all generations; whose fecundity should replenish the earth, filling heaven itself and occupying the places left vacant by angelic revolt. Herself should enter this blessed home, receiving an immortal crown, in order to reign for ever in the midst of the love and gratitude of her children.

Such was Eve—the typical woman. Alas, all this was but a type and a fragile one. In her fall the woman became but the shadow of herself, the image of a fallen race; a mixture of purity and corruption, revolt and weakness; an object of pity, if not of anger. Notwithstanding, such is her destiny that even after her disgrace and consequent degradation, by a new series of contrasts and relations, she places the Blessed Mary into exquisite relief.

But Eve and her daughter, Mary, set her own seal upon her destiny in the flower of her virginity. The one by disobedience, transgressing; the other, finding grace by submission; the one by giving ear to the angel of darkness, drawing upon her race destruction; the other by hearkening to an angel of light, bringing about the advent of Life Eternal in the flesh; the one receiving with pleasure and passing on to her husband the cup of death in order that they might merit to die together; the other, through purity and simplicity of intention, offering herself unreservedly in self-sacrifice, so that through excess of love the Beloved permits her to die with Him.

For the one as for the other it is under a mystical tree that the destinies of the world are wrought out. Eve, whilst introducing and inoculating all generations with the poison of death, still retains the title and the functions of the mother of the living. Mary, by renouncing the title itself, with all its consolations, becomes the Mother of the Living One Himself, and the Eternal

Destroyer of death. Thus, where through the one, sin hath abounded, through the other hath grace superabounded; and the nakedness which Eve had so wretchedly striven to hide, hath through Mary received an incorruptible clothing in the very fleece of her own Divine Lamb. Both finally meet together in tears—rivers of penitence on the one side and streams of pure compassion on the other commingle in the ocean of Eternal Mercy.

Eve's daughters follow after to complete the announcement of Mary. The wisdom of Sarah, the modesty of Rebecca, the prudence of Abigail, the chaste fortitude of Judith, the devotedness of Esther, the heroism of the mother of the Maccabees:—all that flourished, or that ever was of purity and perfection among the daughters of Israel and of Judah, as well as that of all the just, appears to have been collected and distilled like a mingling of a thousand sweet perfumes in the holiest heart that could be after the Sacred Heart of Jesus.

"Mary prefigured in the Virgin of Israel." Thus, in the midst of evil generations did the Lord preserve a most precious seed, unknown to the world, to be the forerunner of the Woman Elect.

But why didst Thou transplant Thy vine, O Lord, into the land of Egypt? Why should it bear fruit in a strange land? Because Thou wouldst bring it back again into the Land of Promise where it should take root and flourish. Here it is that Thy vine delights to call herself the Virgin of Israel, the Virgin Daughter of Zion. She knows that in her heart she bears the Promise of Salvation,—the Desire and the Light of Nations; and she makes known her sacred longings by the mouth of her prophets, and holds converse with her Well-Beloved concerning the Redemption of the world. She adores Him in His temple, and gives song to her gratitude in her immortal Canticles.

But a time comes when she weeps in solitude,⁴ beholding the captivity and the destruction of all she loves; and like to the sea is her sorrow in its overwhelming greatness. No one is there to console her; but love is as strong as death. Her Beloved is set as a seal upon her heart, and her hope and confidence survive in the midst of ruin.

Thus the precious, sacred Root of Jesse lives on, bearing in

⁴ See Jeremiah i.

itself the indestructible sap of faith until the time appointed should come, and then it is that it puts forth its most beautiful stem. Shadows now make way for the substance; emblems make way for the truth; twilight gives place to morning-glow. The Virgin of Zion, the Rose of Jesse, is no longer the ancient people; it is Mary.

“Mary in prophecy.” Under all these figures, Mary, after and with Jesus, is revealed as being our centre, our hope, and our mediatrix. Prophecy is a direct witness that from the beginning and before the beginning of time, the title of Mother of God was destined for her. From the instant of the Fall, Eve had learned that another than she would give birth to Him who should crush the power of the serpent: another more virgin than she, more faithful, and above all more mother—more Eve—in whom she herself should recover the life she had forfeited, and of whom it would be her glory to be the spiritual daughter.

The Prophet Isaias it is who reveals most clearly the mystery of the virginal fecundity of Mary. “Behold,” says he, “a Virgin shall conceive and bear a Son who shall be called Emmanuel—‘God with us.’” Jeremias increases the mystery by developing it. “The Lord,” cries he, “createth a new thing upon the earth: a Woman shall compass a Man,” as though he would say, “the Woman who shall most merit the name, and who, through the plenitude of her social destinies, will be the perfect woman, shall bear in her bosom the Perfect Man; the Man of all peoples, the only Man who will never be a simple child or a decrepit old man, but to whom neither years nor ages will be able to add or to diminish aught.”

These prophecies point to the design of God which was to draw all hearts and all eyes toward Mary: and by this divine predestination a providential attraction was prepared which would enable her to draw mankind into the sphere of her incomparable Motherhood, and thereby into the most perfect union with the Sacred Humanity of her Divine Son.

(To be continued.)

ROME AND REUNION.

I.

READERS of THE ECCLESIASTICAL REVIEW will remember the appearance, some months ago, of a book, entitled *England and the Holy See*, written by an Anglican Vicar, the Rev. Spencer Jones, M.A. The work caused considerable sensation in both Catholic and Anglican circles, and came as a surprise to many, on account of the fearless way in which the author stated the grounds upon which the Holy See bases its claims to supreme authority and infallibility, as well as the evident sincerity of his earnest appeal to Anglicans to study the "Roman" side of the question. Mr. Spencer Jones has not been content with speaking; he has gone on to action, and, with a view to promoting inquiry on this important subject, he has formed a society under the name of "The Society of St. Thomas of Canterbury," with the sub-title of "Students of the Church in the West." The inaugural lecture delivered by him to the members of this society has just been published in the form of a small *brochure*, entitled *Rome and Reunion*. This little work is a most fearless witness to the strict bond of union which united the pre-Reformation Church in England to the See of Rome in spiritual matters.

The fact that Mr. Jones has been able to form a society for the study of the Roman claims, and to deliver to its members a lecture such as this, is an indication that his views are not peculiar to himself. This gives to his book an added interest as illustrating the latest development of thought in the advanced party of the Anglican Church. In his introductory remarks, the author explains the circumstances which vindicated the formation of the new society. "For some years past," he says, "there has been an 'Eastern Church Association,' whose members may be fairly described as students of the Church in the East. It seems only natural, then, on the face of things, that there should also be a 'Western Church Association,' comprising students of the Church in the West." "There is," he proceeds, "a general assumption abroad, that, as members of the Western Church, we know all that there is to be known about it; or that, whatever else may still remain to be known about it, this fact at least is certainly known, that Reunion with Rome,

as she is, has been finally proved to be impossible." The author's contention is that reunion with Rome, "as she is," is not impossible; but he would seek that reunion, not as did the "Society for Corporate Reunion," by way of securing for the Anglican clergy a recognition of their Orders on the part of the Holy See, or certainly valid ordination at the hands of Bishops whose Orders *are* recognized, but by way of a sincere and careful study of the position and claims of the Pope. We may surely say that this is a most hopeful sign; that nothing but good can come, in the event, of such sincere and careful study as Mr. Jones urges upon the society which he has been instrumental in forming. As Catholics, though we may not anticipate that this new movement will result in any combined approach on the part of the Anglican body in the direction of Rome, yet we may surely welcome the fact that the fundamental question between the Catholic Church and Anglicans is being thus distinctly brought to the notice of those whom most it concerns.

Mr. Jones states, with telling clearness, the theory which, up till now, has held its ground with the High Church party:

"The English Church, men will tell you, has been a National Church, and very jealous of its independence from the very first; and it was only by a process of papal aggression that England was gradually brought under the heel of the Pope. Protests were made, indeed, and Acts of Parliament passed, in order to restore to the National Church her original freedom, until, at length, in the sixteenth century, the men and the moment coincided, and conspired to throw off a yoke which had been resented and detested in the past, and to which the people of England were determined they would never submit in the future. In the days of our ignorance, before Church history had been seriously studied, the remark of the old parish clerk was allowed to pass when he referred to pre-Reformation days in England as the time when, 'our Church was Roman Catholic'; but we know better now, and have come to see that to be Catholic in the widest sense at once implies comprehension, and precludes the Church of Rome. More especially is this the case now that Rome has added to the Faith such dogmas as that of the Immaculate Conception and the Infallibility of the Pope."

After referring to the tendency to look toward the Eastern Churches, and to the hope that by union with them a coalition may be formed which "would present to the world the spectacle of a Church which is Catholic without being Roman," and "would provide Rome with an argument and a motive for lowering her colors and reducing her claims to their proper dimensions," the author claims for the above passage that it is "a fair statement and a faithful reflection of the tone and temper of mind that have characterized the Catholic (*i. e.*, the advanced Anglican) party in the past." What follows is of great importance as pointing out to Anglicans a fact to which, as a class, they have been persistently blind—the fact that in the consideration of what constitutes true Catholicity, the claims of the Roman See may not be left aside.

"But to-day the handwriting is on the wall ; and there are symptoms of a change in the consciousness, if not as yet altogether in the conscience, of Churchmen, which it is important to recognize and appreciate. To those who study it closely, the Oxford Revival presents the phenomenon, not so much of one continuous flow as of a series of phases, each phase being punctuated by a solemn pause, during which older heads come forward to warn their younger colleagues that to push matters further will be to wreck the entire movement, and I am inclined to think that we are in the presence of such a pause to-day, and that a new phase is opening out before us. At least, this is how I account for the new sense that is being imposed upon old terms, and for the new lines of thought or fresh subjects of interest that men are proposing to themselves at the present moment. It is allowed, for instance, that the question before us is the question of jurisdiction ; and one aspect of the question, manifestly, is the relation of National Churches to the Church universal. That being so, some of us in England turn our faces more particularly toward the Holy See ; and at once the cry goes up that, while it is right, of course, to be Catholics, we must remember to be Catholics in the widest sense ; which, on closer consideration, comes to signify—any sense but the Roman sense ; and *this, I think, we must allow, is—nonsense.*

"*For where is the reality of protesting that we must, perforce, look out beyond the limits of our own land, and then allowing ourselves to pretend that we do not discern the Holy See.*¹ Nor can we bring our-

¹ Italics mine.

selves to acquiesce for any length of time in the attempt which is sometimes made to divert our attention from the Church of Rome by seeking to elicit our interest in Constantinople and the East."

"There is here, then," says the author, "scope for the combined force of a society and the gentle pressure of a new movement." If a confraternity of the Blessed Sacrament was necessary to secure a place for the doctrine of the Real Presence, and an Association for Promoting the Unity of Christendom was necessary to convert the mere desire for Reunion into action, *a Roman school may be also necessary if the road is to be kept clear and the way made plain for the due consideration of the Holy See.*²

The religious movement of the last seventy years, says Mr. Jones, has not been a question of mere intellectual research. It has been a question of fighting for and establishing principles, and winning successive positions. Tract XC established a principle; won a position, namely, that the Articles must be interpreted, "not according to the meaning of the writers, but (as far as the wording will admit) according to the sense of the Catholic Church." The enunciation of this principle brought a storm about the ears of Newman, "but we know also how it enabled the Bishop of Brechin, twenty-seven years later, to lay down the very same statements without protest, and this affords only one amongst many illustrations that might be adduced from the movement to show how necessary it is for us not merely to describe our positions, but also to realize and win them." The interest of this for us lies, not in the example adduced of a position won in the course of the Oxford Movement, but in the fact that an Anglican clergyman, and others who think with him, should explicitly set forth, as the final position to be won by this latest stage of the movement, nothing short of a full recognition of the prerogatives of the See of Peter. May they, one and all, come to that recognition, will be the hearty prayer of all who wish them well in their earnest search after truth, and that peace which is to be found in the truth. Although, if we came to discuss details as to the mode and manner of reunion, we should find ourselves compelled, on our principles, to differ from Mr. Jones, we can

² Italics mine.

extend to him our hearty sympathy when he pertinently asks: "If visible unity is a fact and not merely a forecast within the pages of the New Testament, and if the doctrine of visible unity is insisted upon in the writings of the Early Fathers as an elementary truth for every catechumen to grasp, how is it possible to acquiesce in that state of evident isolation in which the Church of England finds itself?" How, indeed?

Of the fact of the intimate union of the English Church with the Holy See in pre-Reformation times, and of the conscious recognition by that Church as a body of the absolute necessity of such a union, our author has no manner of doubt. "I will go so far as to predict," he writes, "that in a few years' time it will come to be frankly allowed that from the year 597, when Augustine came over to our shores, to the year 1534, when Henry VIII repudiated the Pope, the Church in England was consciously bound by a spiritual tie to the Holy See, without any break whatever from start to finish." That this contention is "forcing its way to the front and winning its way gradually to a final recognition;" that "we see wistful faces about us;" and that "there is a gradual change of front," that "the truest knowledge of persons and principles is to be derived from personal contact"—all these things show "that there is a genuine work to do in behalf of Reunion, and if we are agreed so far that the Western Church should rightly claim our first attention, we may well form ourselves into a society for the purpose of promoting this good work."

Good work, indeed, it is; though Catholics must carry it out on a different line from that pursued by the "Students of the Church in the West." Mr. Jones fully recognizes that this is so; that Catholics may not become members of his Society. He does not ask them to do so. At the most he will invite them from time to time to read historical papers to the Society. But in spite of fundamental differences of principle that still divide us even from this newest and furthest advanced party of Anglicans, principles which must make our solution of the Reunion difficulty different from theirs, we may nevertheless rejoice at a movement which, judging by the evident sincerity of its promoters, cannot fail to help them toward the truth which they are doubtless prepared to accept, *ex animo*, when they shall have found it.

II.

Mr. Spencer Jones divides the body of his lecture into four sections, treating respectively of the separation of England from the Holy See, the "delicate question of remedy and reunion," the important matter of jurisdiction, which lies at the root of the whole inquiry, and lastly, of the modern difficulties which he conceives to lie in the way of reunion from the Anglican point of view. Concerning the separation, he pertinently remarks :

"It is idle, of course, to speak of a separation between England and the Holy See if we do not believe them to have been ever united. We must be clear, then, on this point before we go any further ; and what I shall attempt to show is not merely that they came to be united at some time or other, between the year 597 and the year 1534, but that from start to finish they were never divided during that period ; that is to say, that England was in living and conscious communion with the Holy See in spirituals throughout the length and breadth of that time, without any break whatsoever in the line of continuity."

He proceeds to prove this undeniably true statement in detail, dividing the history of the Church in England into two periods—from A. D. 597 to 1066, and from 1066 to 1534. Passing over "the famous questions and answers that are said to have passed between Gregory and Augustine," as of disputed authenticity, he refuses to make capital out of the famous letter in which St. Gregory repudiates the title of Universal Bishop. "Assume, if you will, that his intention was to insist on the equality of bishops as bishops ; even so, that does not touch the question before us ; but Gregory's own words manifestly do." St. Gregory's words he proceeds to quote : "Wherefore, though there were many Apostles, yet the See of the Prince of Apostles alone has acquired a principality of authority.—If any could claim the title of universal Apostle it would be St. Peter's successor.—Who doubts that it (Constantinople) is subject to the Apostolic See?—I know not what Bishop is not subject to it if fault be found in him."

Then, from these words he draws the conclusion :

"From this it is plain that the project of converting England and the enterprise itself emanated from a point in the brain of a Pope who

never doubted that the chair he sat in was Peter's chair, and that the Church over which he presided was the head of all the churches."

And again :

"Can we doubt for a moment that Augustine shared this view, and that the result of this enterprise was to extend the Western Church into our own country of England ; and to establish within this island, before there was any nation of the English people as such, an organized colony of the Church of Rome?"

After giving further evidence of the plainest character, in the shape of extracts from a letter of Pope Vitalian to Theodore of Canterbury, and of Kenulph, King of Mercia, to Pope Leo III, the author modestly remarks that

"Where anything approaching to a great generalization is to be drawn, it is only a scholar of distinction who can allow himself to draw it ; and we have such a scholar in the person of Kemble who, in allusion to the claims of the Holy See writes : 'The question is not whether the Roman See had the right to make the demand, but—whether usurpation or not—it was acquiesced in and admitted by the Anglo-Saxon Church ; and on that point there can be no dispute.' So much for the first stage in the period we are reviewing—specific facts are forthcoming ; and the verdict upon them of one who occupies a place by himself as a specialist is decisive : England was united to the Holy See in spirituals from the year 597 to the year 1069."

From the second period Mr. Jones brings forth evidence more plentiful and equally explicit. Lanfranc, St. Anselm, the nobles and whole community of the realm of England are found professing their belief in the claims of the Pope.

"Consider for a moment," writes the author, "the significance of such a communication as the following, written, as it was, by the Archbishop of Canterbury and his suffragan bishops, and addressed to the Pope in the year 1412, about seventy years before the birth of Luther : 'To the most Holy Father in Christ and Lord, John, by Divine Providence Supreme Pontiff of the Sacrosanct Roman and Universal Church . . . This is that most blessed See, which is proved never to have erred, by the grace of Almighty God, from the path of Apostolical tradition, nor has it ever been depraved and succumbed to heretical

novelties. But she it is to whom as being Lady and Mistress of other churches, the surpassing authority of the Holy Fathers ordained that the greater causes of the Church, especially those touching articles of Faith, should be referred for their final settlement and definition.' ”

As to the nature and authority of the Roman Canon Law in England, Mr. Jones points out that while in 1883 the report of the Royal Commission on Ecclesiastical Courts stated that “The Canon Law of Rome, although always regarded as of great authority in England, was not held to be binding on the Courts,” this position is contested by “so distinguished a specialist as Professor Maitland;” and his evidence appears to our author to be conclusive. According to the Report of the Royal Commission, “it was not merely the State, but also the English Courts Christian who held themselves free to accept or reject, and did in some cases reject, the Canon Law of Rome”—a position Mr. Jones does not think can be sustained. What resistance there was, came not from the Church as a church, but from the State, and concerned, not the Spiritual Power of the Pope in England, but certain disputed portions of the wide field necessarily covered by spiritual jurisdiction which the Pope regarded as belonging to him, while the State looked upon them as within its own province.

“An illustration of this would be the claim of clerks to be tried only in the ecclesiastical courts, and the attempt to justify it on the ground that from the outset the Church had claimed such an exemption. The State might say, ‘I cannot allow this exemption, whether the Pope urges it or no.’ Here there would be resistance to Rome, but it is the State in this country that is resisting, not the Church.”

The question, then, that the lecturer asks with Professor Maitland is “whether such practical protest against the Roman theory as our ancestors were making, was being made in the name and by the organs of the Church, or in the name and by the organs of the State.” And he answers without hesitation that it was made by the organs and in the name of the State alone.

“The evidence here seems to me irresistible. The Pope in those pre-Reformation days was spoken of as the Princeps of the Church : he legislated for England among other countries even to the extent of

limiting the sum of money due to an English prelate on the occasion of a visitation ; and ‘ to dispute the authority of a decretal was to be guilty of heresy at a time when obstinate heresy was a capital crime.’ ”

Side by side the author sets the conclusions of two of the greatest of modern historians, John Richard Green and Professor Maitland. In 1480, “ we have,” writes Green, “ an ecclesiastical body forming a member of a sort of federation of similar bodies united under the supremacy [‘ really under the actual rule,’ adds Mr. Jones] of the Pope, with a legislature of its own, exemption in many points from the Common Law, independent power of decreeing dogmas and enforcing them by its own courts and the like.” So far Professor Green—and placing this side by side with the verdict of Professor Maitland, we have, says our author, “ an undesigned coincidence of a very striking kind. For what does the latter say : ‘ No tie of an ecclesiastical or spiritual kind bound the Bishop of Chichester to the Bishop of Carlisle, except that which bound them both to French and Spanish Bishops ;’ and once more : ‘ Papal justice knew no geographical bounds, at least in the Occident.’ ”

From the evidence he himself brings forward at greater length than there is space for here, and from the verdict of these two great authorities, Mr. Jones concludes as follows :

“ I think, then, it is right to say—if we may put the matter rather bluntly—that England was a Roman Catholic country, in the strict sense of these words, from the year 597 to the year 1534. [And again] I shall now assume that the position I have laid down is a true position, and that, from the moment of Augustine’s landing in 597 to the year 1534, the English people, speaking from the point of view of the Church, recognized in the Holy See the visible centre of Christendom, and in the person of the Pope himself one who had the right to rule over them in spirituals.”

“ How then [asks the lecturer] did the separation come about ? ”

“ I shall now attempt to show that it was effected against the will of the Church in England, and in spite of its protests, the chief agents in this work being Henry VIII and Thomas Cromwell in the one case, and Elizabeth and Cecil in the other ; and the instruments in either case being force and fraud.”

Because of this fact, of which he brings proof abundant, the author of this outspoken paper, and those who think with him, cling to the hope of a corporate reunion, and of the gradual education of the Anglican community up to that point. "So long as the Church did not, by her own act, consummate this schism," would seem to be the position of the Society of St. Thomas of Canterbury, "there is hope of corporate Reunion with Rome." They see, moreover, a great change in the Anglican Church of to-day. "It is certain that the Genevan and Zwinglian Bishops, who were put in [by Elizabeth], as it were, for the occasion, would not have joined the English Church Union or the Eastern Church Association of to-day. With them the Pope was the man of sin, and so far from devoting themselves to a careful consideration of his claims, their one desire was to be delivered from his 'detestable enormities';" and it "is plain that the entire Catholic movement in the Church of England is not in the direction of these men, but altogether away from them; having, as I should venture to say—although I fear it gives great offence in some quarters—having a definite drift in the direction of the Holy See, with which it looks forward to ultimate reunion."

Coming to the question of reunion, Mr. Jones sees many hopeful signs. Lapse of time; the softening of old prejudices; increase of facilities for travel and intercommunication; the experience of those who have travelled to the end of the path that leads to Rome—all these are hopeful signs. Taking an instance of the last, Mr. Jones writes:

"Oakeley's constant dread, before his conversion, was lest he should wake up afterwards to find his 'conscience and his duty to the Church continually at cross purposes;' but, a quarter of a century later, he was able to protest, 'Never for one instant since I entered the Holy Catholic and Roman Church have I been able even to realize the state of mind under which I expressed the anxiety in question.' And if this be true of an individual, why should it not prove equally true of a multitude?"

We have seen what are the hopes and aims of this newest party in the Anglican Church. If we cannot share those hopes in precisely the same sense as that in which Mr. Jones expresses them; if the hopeful signs, of which he speaks, are to us—hope-

ful—yes, indeed! but hopeful of a form of reunion different from that which he contemplates, we may still hold out to him and his fellows the hand of sympathy in their earnest efforts, feeling convinced that those who do not hesitate to put so clearly and so forcibly before their Anglican brethren truths about the Holy See and the pre-Reformation Church which must be highly unpalatable to many, will follow out those truths to their logical conclusion, and, should that conclusion be different from what they expect, will, nevertheless, embrace it with a readiness and sincerity equal to that which they are exhibiting in the beginning of their momentous inquiry.

III.

It is not for a moment to be supposed that Mr. Spencer Jones has no reply ready for those who might say to him, "If you believe in the claims of the Roman See, how can you stay where you are?" As we have already seen, his position is this:—that the Church of England, as a Church, did not separate herself from the Apostolic See, but was violently torn away by the State. When, again, the further inquiry is put: "But has not the English Church, as a church, ratified that separation, or, at least, is not that separation an undeniable fact which there is no getting over?" he is ready with his answer. The separation is indeed, he admits, a fact, and much to be deplored; but the Church of England, as a church, did not ratify it. Indeed the whole basis of his position would seem to be that the Anglican Church has never so far committed herself to what the State did at the time of the Reformation as to cut off the hope of being one day able, as a body, to negotiate with the Holy See for a reunion. So far from having ratified the action of the State, she has succeeded with the lapse of time in bringing the State to undo some of the evil that was done. This fundamental position the lecturer sets about to establish in the third section of his address under the heading of "Jurisdiction." He is met at once by Article XXXVII, agreed to by Convocation: "The Bishop of Rome hath no jurisdiction in this Realm of England." He supposes himself as addressed in these words: "Either you accept the Article in question or you

do not. If you do, stay where you are ; if you do not, go where you belong." In reply he candidly declares that

"assuming that there is but one interpretation of the passage, and that an interpretation which is in itself decisive against any form of communion with the Holy See, it might still be right to look forward to the day when such an impediment should be removed, and to work and pray for its removal in the meantime."

But the 39 Articles, he contends, are not by any means to be placed on the same high level as the Creed, or as decrees of Œcumenical Councils, or passages of Holy Scripture. If an Article appears to contradict any of these, it must be interpreted in such a sense as to abolish the contradiction. This, he claims, has been and is done with regard to other Articles ; that one, for instance, which lays down the doctrine of justification by faith only ; that one which declares the canonicity of all the books of the New Testament "as they are canonically received ;" and the one which imposes the three Creeds. The highest dignitaries of the Church have not hesitated to express views on Holy Scripture, or the Virgin Birth of our Blessed Lord, and on the "damnatory clauses" of the Athanasian Creed, which imply a very broad interpretation of those Articles.

"Other examples," writes Mr. Jones, "might be adduced ; meantime those I have put forward will be found to variously illustrate one point, namely, that thousands of the clergy now living here silently put their hands underneath the Articles and removed an old interpretation in order to substitute a new one in its place ; and this without incurring the reproach of dishonesty from others, or offering to withdraw their subscription or to resign their livings themselves."

Article XXXVII, then, Mr. Jones thinks, may equally be submitted to such an interpretation as will make it fit in with the teaching of the Universal Church. That teaching as to the supreme jurisdiction of the Pope in spirituals is, in the opinion of the lecturer, most explicit. Space will not permit me to reproduce the testimonies from antiquity which are marshalled to prove the point ; it must suffice to quote the author's conclusion that—in the words of Dr. Pusey—"No one who knows anything of Chris-

tian antiquity can doubt of the Primacy of the Roman See," and, in his own words,

"that an *Ecclesia Anglicana*, not in conscious dependence upon the Holy See in spirituals, is a phenomenon unknown to history until the sixteenth century, and unrecognized by the legislature until the reign of Henry VIII."

What then of the agreement of Convocation to the Articles ?

"That Henry declared in so many words that he acknowledged the Primacy before his change of front, and that he did not intend to infringe the authority of the Primacy afterwards, is a fact of history ; and it is a fact of history also that in the Act of 1534 he deliberately ignored the saving clause, 'so far as the law of Christ allows,' which had been expressly provided by Convocation two years before. In spite, then, of the enforced submission of Convocation in the event, while it may be affirmed that the Church of England concurred in the desire to limit the papal jurisdiction, it cannot be maintained that she agreed to its destruction. And so, again, it is a fact of history that Elizabeth promised again and again at the outset that she would not disturb existing relations, and that Convocation formally and deliberately made a declaration in their favor ; and it is also a fact of history that she ignored this declaration, and that she broke this promise, and that, finally, by depriving the bishops and packing her own Parliament, she succeeded in tearing England asunder from the Holy See. It was Henry who was responsible for the situation, and having himself made the bed, Elizabeth had to lie down in it ; and it was natural that the daughter, as well as the father, should resent a judgment when it told against them. It was in such an atmosphere as this that Article XXXVII first made its appearance, and so far as it was intended to operate to the entire exclusion of the Holy See, it might be acquiesced in under the peculiar circumstances of the sixteenth century ; but it is no matter for surprise that it should have been resented and resisted by those for whom it was intended ever since."

It must be confessed, that there are many, very many, on both sides, who will scarcely see their way to agree with these last words. This Article, writes Mr. Jones, has slowly but surely yielded to the pressure of a public opinion that has at length proved too strong for it. Proof of this he sees in the expunging of its

words from the Oath of Supremacy under William and Mary; in the abolition, a little more than a hundred years later, of the penal statutes; in the Oxford Movement and the introduction of the Catholic Hierarchy.

“And when we couple all this with the opening of the doors of Parliament to men of all religions, or of none, it will be seen that the situation of 1534 and 1559 has been reversed by the passage of time, by the lessons of experience, or, in one word, by the progressive development of the Constitution.” And again: “We are now coming at length to see that if the Article is to be measured by the legislation that accompanied it, then so far as that legislation itself has been relaxed, so far also must the interpretation of the Article be relaxed with it; and those of us who have been working and praying for the recovery of Catholic unity have reason to be thankful that the spirit of more recent times has succeeded in modifying our inherited professions; the State, both by word and by example, having reduced to its proper dimensions a law which might otherwise have proved a formidable obstruction in the path of Reunion.”

Brave and hopeful words these! If, with regard to the position which Mr. Jones endeavors to establish in this section of his lecture, we are compelled to confess that he has been less successful and convincing than when he proves the union of the pre-Reformation Church with the Apostolic See; if we think that he has not altogether succeeded in meeting the objection which he foresees will be brought against him both by Catholics and by members of his own body from the very plain words of Article XXXVII; if, in the modification of harsh language and that general toleration of the beliefs of others which are certainly more prevalent to-day than of old, we cannot recognize any great sign of a change of attitude on the part of the Anglican Church toward the See of Rome; if we attribute the phenomena of toleration that appear to Mr. Jones so hopeful of a change of mind, to a growing indifference rather on the part of States and peoples toward all definite and dogmatic religious teaching; if, finally, from the Catholic point of view, we see in the Oxford Movement and in all its developments—not excluding this latest—great hopes, not indeed of corporate reunion, but of the gathering-in of numberless souls to

the Church of God ; it is not from any want of kindly sympathy toward those who in all good faith and sincerity, are working for what is, considered in itself, and apart from the question of how it is to come about, a high and holy cause.

Shefford, England.

H. G. HUGHES.

BROTHER AND SISTER.

CHAPTER VIII.—THE WHITES AND THE BLUES.

“**H**OW many acts of heroism I might put on record,” said Abbé Aubry, “if only I had the time and talent to set down my recollections. How many bright examples of faith, of charity, and of Christian fortitude I have witnessed !

“I knew well the famous Pierre Bibard of the town of Tessonalle,¹ who entered the army at the very outset of the insurrection. He fought like a lion in the first engagement at Fontenay, on May 13, 1793, and his courage carried him so far in advance that, covered with wounds, he fell into the hands of the enemy. The victorious Blues bore him off to Fontenay, and threw him into prison. For two weeks the Vendéan suffered a veritable martyrdom. The soldier who had him in charge treated him with the utmost cruelty, and abused him from morning until night, without the least regard for the pitiable condition to which his wounds had reduced him. While the second battle of Fontenay was going on, May 25th, this miserable wretch, unworthy of the name of soldier, occupied himself by jabbing at the neck and breast of his prisoner with his bayonet and threatening to kill him if the ‘brigands’ should be victorious. Meantime the cannon roared at the very gates of the city, and the Royalists steadily gained ground. The guard went to the window to see what progress the enemy was making, and thoughtlessly left his gun within reach of the prisoner. Bibard saw his opportunity, and crawling softly toward the weapon of the Blue, promptly seized it, and levelled it at his jailor, saying coolly, ‘If you move you are a dead man.’ The

¹ The Marquise de la Rochejaquelin, Crétineau-Joly, and almost all the historians of the war of Vendée have recorded this incident.

terrified Republican did not dare budge from his position, and Bibard succeeded in holding him at bay until the arrival of the Royalists, who rushed to the prison to release their captive comrades.

"Infuriated by the recent massacres committed by the Republican soldiers, the peasants seized the Blue and dragged him out to be shot,² in spite of the protests of Bibard. To please their comrade, however, they agreed to grant him an hour's respite.

"Meantime Pierre, whose desire was to save the man at all costs, sent to the commanding generals of the forces of Vendée begging them to come to him. Delighted to hear that the brave Bibard, whom they knew well, was still alive, Henri de la Rochejaquelin, d'Elbée, and Stofflet went at once to see him, and praised him for the courage he had shown on the battlefield.

" 'What do you want as reward?' asked d'Elbée.

" 'The pardon of my jailor,' was the prompt reply.

"So the pardon was granted at once and the Blue set at liberty.

"When Monsieur Henri³ heard from his men of the cruel treatment which Bibard had received from the enemy, he sought him out again, embraced him, and said, 'I would shed my blood willingly rather than have you act otherwise than you did to-day. Perhaps the Republicans will at last realize how they wrong us when they treat us as outlaws, and begin to believe that it is only for religion and for the king that we fight.'

"Then there was Ripoche," continued Abbé Aubry. "In him was combined a simplicity and generosity of soul which approaches the sublime. I will only touch upon his story, for it is well known throughout the country.⁴

"Ripoche was a poor wood-cutter, who earned his daily bread, and that of his little ones, by hard and continuous labor.

² The Vendéans very rarely indulged in reprisals. They almost always gave quarter to their enemies even when these latter had, by wholesale slaughter and other horrible crimes, richly deserved shooting.

³ It was by this name that their leader, Monsieur Henri de la Rochejaquelin, was familiarly known to the peasants.

⁴ The Rev. Father Delaporte, S.J., has commemorated in a beautiful poem, *La Croix du Bas-Briacé*, the sublime death of Ripoche. It may be found in *Récits et Légendes*, published by Retaux, rue Bonaparte, Paris.

The Blues surprised him one day, and dragged him to a Calvary⁵ intending to shoot him there. The poor man begged them, in the name of Christ dying upon the cross, to spare his life for the sake of his wife and children.

"'You can save your life,' said the leader of the squad, 'if you will chop down this cross.'

"'Loose me, then,' cried Ripoche, after thinking a moment.

"At a sign from the one in command he was set free. Instantly the Vendéan seized his axe, and, setting his back against the Calvary, he shouted: 'Come on, then, enemies of God!'

"The Blues rushed upon brave Ripoche with cries of rage, but he, swinging his axe, broke the force of the pikes and bayonets thrust at his breast, at the same time dealing terrible blows right and left with deadly effect upon the Republicans. Eight dead Blues lay around him, but by this time he himself was covered with wounds and his blood ran in streams.

"'Give up, brigand,' yelled the Blues.

"'Give me back my God,' replied the hero, and falling at the foot of the cross, he pressed his dying lips to the sign of his Redemption, and breathed forth his soul.

"Critics admire a famous passage in the *Iliad*," Abbé Aubry said to us, "in which the poet describes Hector, the Trojan hero, as refusing to remove his helmet and drink the noble wine brought by the queen mother, Hecuba, because he would not seek refreshment himself while his comrades still labored in the fierce combat. It is indeed full of beauty and pathos, but I have known the young men of our Vendée to do the same, only no great poet has immortalized their deeds.⁶

"Charles and Étienne Leroux, aged eighteen and twenty years, of the farm called La Frêne, in Saint-Jean-les-Douves—

⁵ Wayside crucifix. (Translator's note.)

⁶ When shall a truly great poet arise from among us to celebrate that marvellous epoch which begins with the conscription at Saint-Florent, and closes amid the gloom of Savenay? Théodore Botrel, our Christian bard, Father Delaporte and others have in very beautiful verse described particular episodes of those heroic times; the death of Bonchamp, the "Pater noster" of d'Elbée, the martyrdom of Ripoche, etc. But it is not only scattered incidents, but the "war of giants" as a whole that must be sung.

I knew them both well—⁷ came back to their home one day, worn out after thirty-six hours of fighting and forced marches. Their mother and sisters, who had not known whether they were dead or alive, threw themselves into their arms and wept for joy.

“‘They must be terribly hungry, poor fellows,’ said their mother, and the whole family set to work to wait on them. The table was spread with the best the house afforded, the rare native wine, a great loaf of fresh bread, delicate rashers of bacon and a delicious cabbage soup, which had been simmering for hours, and had permeated the whole house with its odor. Seated by the fireside, the two youths already tasted in anticipation the welcome meal which would renew their strength and courage.

“Suddenly the sound of cannon and of musket-shots came to their ears, mingled with distant shouts. ‘To arms, boys, to arms! The Blues! To arms! For religion and the king!’

“Charles and Étienne had not yet tasted the steaming broth before them. Electrified by the smell of powder, they leaped to their guns, stuffed their pockets with cartridges, kissed mother and sisters, who sought to detain them. ‘We have no time!’ they shouted. ‘Our men are dying yonder!’ and they shot forth in the direction from which the sound of fighting came.

“‘Charlot! Tiennot!’ cried their sisters, sobbing; ‘come back, boys, you’ve not had a bite to eat!’

“But the mother, calm and resigned, although tears stole down her cheeks, said, ‘Let them go. It is their duty, and duty is the voice of God!’

“The two brave fellows came home no more.”

“Tell us about the women of Vendée,” Marguerite said one evening to the good priest. “It strikes me that the historians of the great war give them only passing notice. If the men were heroes, I am certain that the women were not far behind them in faith, courage and devotion.”

“You are right, my child,” said Abbé Aubry. “The women were marvels during that terrible year, and I myself beheld many notable examples of self-sacrifice and Christian charity.

“During the first battle of Torfou, the troops from Basse-

⁷ Abbé Deniau in *La Guerre de la Vendée* cites a similar act on the part of a peasant called Marchand.

Vendée, disheartened by the repeated reverses of the preceding days, gave way before the army of Mayence, which was, as you know, made up of the best soldiers of the Republic, and commanded by her most efficient officers. The precipitous flight of Charette's men threatened to involve the entire army in a general rout. At this juncture the women, who had been praying in the church at Torfou, hearing that the Royalists were retreating, poured out of the sacred edifice in a body, and seizing scythes, sickles, pitch-forks, anything they could lay their hands on, threw themselves with irresistible force against the enemy.

“‘Run, cowards!’ they shouted to their retreating countrymen. ‘We will go ourselves, and show you how to die!’”

“The sight of sisters, wives and daughters marching on to meet the death they dared not face shamed the men of Vendée. They came to a halt. The intrepid Charette, whose uniform had been pierced by no less than seven bullets, rallied his men, and led them once more to the charge. The armies of Anjou and Bas-Poitou followed suit, and soon the attack was renewed all along the line. Torfou was one of the most glorious victories won by our arms, and we ought openly to proclaim that had it not been for the courage of their women, the Royalists would have lost the day.

“It was not often, however, that the women of Vendée joined the combatants. There were indeed notable exceptions of whom it would be pleasant to speak, were it not, my dears, that I am afraid of hurting the modesty of your aunt, my valiant friend; but, as a rule, the women of Vendée confined themselves to the sphere for which Providence designed their sex. During the combat they prayed the God of armies to yield the victory to their fathers, sons and husbands, and, the battle over, they prayed for the souls who had appeared before God's judgment-seat that day. They tended and encouraged the wounded, buried the dead, carried provisions and refreshments to the soldiers, and by their unfailing devotion renewed the faltering strength and failing spirits of all. It seems to me I can still hear the beautiful hymn they used to sing when their men marched to the front.

Je mets ma confiance,
Vierge, en votre secours ;

Servez-moi de défense,
 Prenez soin de mes jours ;
 Et quand ma dernière heure
 Viendra fixer mon sort,
 Obtenez que je meure
 De la plus sainte mort !

Je mets ma confiance . . . , etc.⁸

"This was the favorite hymn of the women of Vendée. It served them alike in victory and defeat. They sang it at Nantes in the prisons of Le Bouffay and the magazine where the ferocity of Carrier heaped up victims by the thousands. They chanted it to help them face death bravely in those horrible barges from which they were dropped into the Loire, or as they mounted, each in turn, the steps of the scaffold, and the hymn only ended with the life of the last victim. I heard them myself—and I shall never forget it—I heard them singing this hymn one day when I had entered Nantes in disguise to try and visit the prisons. Standing at the foot of the scaffold I was able, without being detected, to give absolution to all the victims as they went to execution. Many of my own parishioners were among them. One of them recognized me as she passed. No one was looking our way at the moment, and she greeted me with a radiant smile. 'Till we meet again,' she seemed to say. 'Do not weep for us. We are on our way to heaven!'

Je mets ma confiance
 Vierge, en votre secours !

"They celebrated their triumph in anticipation, as it were, like the martyrs of the primitive Church, and the pious chant, begun amidst the horrors of their martyrdom, was finished at the foot of the throne of our Lady, Help of Christians! Ah! children,"

⁸ Blessed Virgin, in thy power
 All my confidence I rest.
 Be my help in danger's hour,
 Guard my life by foes oppressed.
 And when that dread day is nigh,
 On which my fate depends, O deign
 To pray for me that I may die
 A holy death, and heaven attain !

added the holy man, "I have never since been able to hear that hymn without shedding tears !

"After one battle a mother was told that her three sons had fallen.

" 'Did they do their duty?' she asked simply. And when she was told that they died like brave men, facing the enemy and with the badge of the Sacred Heart on their breasts, she said, 'I give them back to God, who gave them to me to avenge His glory.'⁹

"After the bloody battle of Cholet a young mother with four children learned that her husband, her sole support, had been killed. As she was weeping bitterly, a friend said to her, 'You may well weep, poor girl! You have really lost everything you had in the world.'

"The brave-hearted Christian raised her head. 'No,' she exclaimed, 'I have not lost everything. I still have God and the memory of my husband's courage. It may be that I have a great deal of suffering to undergo in this life, but I hope to reach heaven with my children.'

"I can never forget a pathetic scene which occurred on the evening of the day of the battle of Torfou. Two young persons of my parish, François Renaud and Jeanne Hubin, had been betrothed a few days before. Their parents had consented to the marriage, which was to take place after the war was over and the men had come home again.

"A few hours before the beginning of the battle, which would be a desperate one as every one knew, François came to say farewell to his beloved Jeanne.

" 'Perhaps I shall be killed,' he said, 'and I wanted to see you once more.'

" 'Are you prepared, François,' said the good girl, 'are you ready to go before the presence of God?'

" 'Yes, Jeanne,' replied the young man simply.

" 'God be praised!' she said. 'If you die I will hope that we

⁹ This was the expression of a peasant, a cousin of Cathelineau, when announcing the death of the general to the men of Vendée assembled outside the house where he died. "Cathelineau has yielded up his soul to God, who gave it to him to avenge His glory."

meet in heaven;' and, after a pause, 'as for me, I promise that if you do not come back, I will never belong to any one else. I will give myself to the Good Lord and spend the rest of my life nursing the sick with the Sisters of La Sagesse at Saint-Laurent-sur-Sèvre.'

"'I was going to ask you that,' said François in his simple faith. 'And now pray that I do my duty, and for the rest, we will come together in God's presence!'

"Four hours later the battle was won, and the army of Mayence was in retreat toward Nantes.

"Jeanne had been praying during the whole time the fight lasted, and now there came running in search of her a young man of the parish, a great friend of François.

"'Jeanne,' the young peasant said, 'he is mortally wounded, and we have laid him yonder under the trees. He told me he would so like to say good-bye to you.'

"The young girl hastened to the spot pointed out by the messenger. In a few moments she reached the wounded man, who was lying on a bed of heather already crimsoned with his blood. I was at that moment administering the Sacrament of Extreme Unction, which he received with edifying faith. Jeanne knelt down, sobbing, to pray. When the ceremony was over, the dying man turned his eyes to the young girl. 'Thank you for coming, Jeanne,' he said, with difficulty. 'I have a bullet in my breast, and I know I shall soon be gone. But you heard we won the fight? I fought hard. I kept up with Monsieur de Lescure¹⁰ the whole time. And now it's all over. I have received the Sacraments and I die in peace. But I have one thing to ask, Jeanne. Would you be willing before I die for us to be man and wife in the sight of God?'

"'Yes, I am willing,' said Jeanne bravely. 'And when you are gone I will do as I told you, and I will pray for you every day as long as I live.'

"'It is settled, then,' said François. Placing on Jeanne's finger the ring he had provided for their wedding, he murmured, 'Make haste. I feel I am going.'

¹⁰ The Marquis de Lescure by his bravery decided the battle of Torfou.

"I got two of those present to act as witnesses, and, after hearing the vows of the young pair, I pronounced the nuptial benediction. A smile of happiness lit up the face of the dying man. He took his wife's hand and said faintly, 'Until we meet before God!' A little later François breathed forth his soul in the arms of his beloved Jeanne.

"The young wife prepared for burial the body of the dear husband who had left her a widow on her wedding-day. She took careful note of the place where the body was interred, in the hope of having the precious remains carried back, when the war was over, to their old home. Poor Jeanne! She could not then foresee that the merciless revolutionary hordes were soon to complete their infernal work, and that before many weeks had passed the whole of Vendée would be nought but a smoking mass of ruins.

"The pious young girl remained faithful to the memory of her dear François, and as soon as circumstances permitted, she entered the convent at Saint-Laurent-sur-Sèvres, there to consecrate the remainder of her days to God in prayer and works of mercy. I myself had the privilege of giving her the veil.

"And now I will give you another instance of fortitude. What would you say to a mere child submitting to being cut to pieces by sabres rather than reveal the hiding-place of some soldiers of Vendée?

"Marie Pepin, a young girl of fifteen, living in the village of N—, was one day carrying provisions to some wounded soldiers who had been safely hidden in the midst of a field of broom.¹¹

"Surprised by some Republican soldiers, Marie was taken before the officer commanding the detachment, who demanded that she tell whom the food was for.

"'For some poor hungry men,' she replied.

"'Where are they?'

"'That I will not tell.'

¹¹ This incident is recorded by Father Deniau in his work entitled, *La Guerre de la Vendée*. Don Chamard in *Les Saints d'Anjou* relates a similar anecdote. A poor boy of Saint Florent allowed his limbs to be severed one by one from his body rather than betray a young deacon of whom the Blues were in search and whom they intended to kill.

“‘You take us immediately to where these brigands are hiding,’ thundered the Blue, in a rage.

“Marie did not flinch. Resting her innocent, open gaze upon the face of the officer, she said, ‘You may do what you please, but you cannot get me to betray those poor people.’

“‘Do as I say,’ roared the man, ‘or I will have you cut to pieces.’

“‘Whatever God wills,’ said Marie simply, and making the sign of the cross, she began to say her prayers, the Our Father, Hail Mary, Creed, and the acts of Faith, Hope, and Charity.

“Furious at being balked by a mere child, the Blues tied her to a tree and began to strike at her with their sabres. The blood soon streamed from the wounds.

“‘Now will you tell where the brigands are?’ cried the officer once more.

“Marie did not answer, but went on with her prayers, ‘O my God, I give you my heart, my soul, and my body.—Forgive us our trespasses as we forgive those who trespass against us.’

“The fury of the murderers now burst all bounds. The sight of blood had inebriated them. Like wild beasts they set upon the poor little body which was already one great wound. Then, suddenly, as if seized with shame and terror at their work, they cut the bonds of the child, mounted their horses and disappeared at full speed, leaving their victim bathed in her blood.

“Two little boys of the same village who had gone part of the way with Marie, and had hidden themselves on seeing the Blues, had watched in terror the sufferings of their companion. As soon as they saw the soldiers ride off, they ran to the place. Marie was still alive, and they heard her repeat in a faint voice, ‘Forgive us our trespasses, as we forgive those’—. A few moments more, and her innocent soul had returned to God.

“Those were great days,” exclaimed my aunt, “but they do not make women that way nowadays. Three-fourths of our women in Anjou are good for nothing, and as for the men, it is useless to talk about them. They have even lost their faith.”

“That,” retorted Dr. Durand, who realized that he was the butt of the last remark, “is a sign that progress and civilization are making some headway against fanaticism in Anjou.”

"Be still, you old miscreant! You will never be anything but a stupid heathen; that's plain!"

"Catharine, my friend, you will be a bigot to your dying day."

"You can safely swear to that, old rascal that you are!"

We were accustomed to occasional little interludes of this nature. They lent variety to the scene. The clouds never lasted long, and fair weather soon prevailed.

"It is undeniably true," Abbé Aubry continued, "that thorough and consistent Christians are more rare in our days; but I can assure you that there are more of them than you imagine. Only yesterday one of my fellow-priests was telling me of an occurrence which took place five or six years ago, and which he himself witnessed. I tell it to you as proof that—God be praised!—faith and fortitude are not altogether extinguished in us.

"There lived in the district of Beaugé—I will not be more explicit for fear of being indiscreet—an honest farmer, father of a large family, which he supported by dint of hard toil. He would have been a model Christian man, were it not for one grave fault which counterbalanced all his good qualities. He got drunk every Sunday, and so drunk that he left all the sense he had in the bottom of the glass. When the fumes of the wine cleared away from his brain, he bitterly regretted his weakness, and asked pardon of his children for the bad example which he gave them. But in spite of good resolutions he did not succeed in overcoming this wretched habit.

"One Sunday morning after the first Mass, the time when he usually made his way to the wine-shop, Jean-Marie went in search of the pastor who was making his thanksgiving in the sacristy.

"'Monsieur le curé,' said the man, 'I have been thinking a long time, and I just said to myself, you are going straight to hell; and so I made up my mind to make a vow before the Blessed Sacrament never to touch another drop of wine.'

"'Don't do that, my friend,' said the priest, smiling. 'Make a resolution to perform a certain penance the next time you commit the sin of drunkenness. That's the best way. Don't make a hard and fast promise like that. You would not be able to keep it.'

"'But,' urged the poor man, 'it seems to me that is the only way I can be saved. Without that I will never leave off drinking.'

"'I cannot approve of your plan, my good man,' reiterated the priest. 'Make a firm resolution, but do not take a vow. It would not be prudent.'

"On general principles the pastor was most certainly right, but in this instance his parishioner must have been inspired by the Holy Ghost, as the sequel will show. So we must not blame either the shepherd or his sheep.

"Jean-Marie went back into the church, and on his knees before the Blessed Sacrament he vowed never again to touch a drop of wine as long as he lived.

"Then the sturdy fellow started for home. Alas! He had not gone far before temptation overtook him. Passing the wine-shop, where he was accustomed to make his weekly visit, he was seized with a violent desire to stop.

"Acquaintances who saw him passing called out to know why he did not join them.

"'I am in a hurry,' said he.

"'Oh, go on!' cried the others, in bantering tones. 'Has your wife been beating you, or is it the parish priest that has forbidden you to come in? Come on, old man, come in!'

"The temptation of human respect was now added to that of drink. The peasant stopped, took two steps toward the inn, and then, suddenly controlling himself, muttered, 'Jean-Marie, you must conquer or die!' And turning his back on his amazed comrades, he strode on toward his farm.

"From that time on his life was one continual struggle. The object of his passion was ceaselessly before his mind.

"Every evening the poor man would make his children lock him up so he could not get to the cellar, and when he had to go to the village, and on Sundays returning from Mass, he would take long round-about ways to avoid passing the tavern. Sometimes when the temptation was more violent than usual he would have himself bound up, and in that humiliating and powerless position he would remain until he had regained the mastery over himself.

"Jean-Marie lived twelve years after that, and during those

twelve years only at rare intervals was he free from temptation, but he remained faithful unto death to his vow. What a bright crown," added Abbé Aubry, "that generous Christian soul must now be wearing above! Is not his a glorious example of fortitude and of faith? Who will say now that these virtues are dead here in Anjou?

"And I can give you another example occurring in a different grade of society. I will mention no names. There was a man in Nantes—by the way, they speak very harshly of the people in that part of the country. This citizen of Nantes was rich and honored in his native city. He and his wife brought up their children in an exemplary manner, and theirs was a Christian family in the full sense of the word.

"One day this good man, irritated by something, I know not what, allowed a blasphemous expression to escape him in the presence of his children and of his servants. The act was not deliberate, certainly, and did not constitute a grave sin, but the Christian father, head of his household, realized as soon as he had regained his self-possession that he had given scandal. He resolved to make reparation at once for his disedifying example, and to punish himself in presence of the whole family.

"At the dinner hour, when the children were already gathered in the dining-room, the father whispered something in his wife's ear, and she, nodding assent, went into the servants' hall, returning presently, followed by all the domestics. When all were present, Monsieur N—— said, 'Children, and you, too, my friends, I set you a bad example to-day. I so far forgot myself as to take the Holy Name of God in vain, and that, too, in your presence. I ask God's pardon and yours and in proof of my sorrow I am ready to do penance.' Whereupon this man, who was animated by the true Christian spirit, conquered his human respect, and got down on his knees to take his dinner. His wife, his children and even his servants wept. Seeing the father in this humiliating attitude no one else had the courage to sit down, and they all got on their knees. It appears that the same was done in the servants' hall.

"This was told me by the Rev. Father R., who was an intimate friend of the family.

"The name of that cleric reminds me of an amusing adventure

of which one of his brother priests was the hero. This story will be interesting to the young people. Do you like stories, Paul?"

"Not all, Monsieur le curé. I like funny stories—very funny stories."

"You do! Well, I hope this one will meet with your approval."

"This event occurred toward the close of the great war, in the spring of 1793.¹² Abbé Terrien, who has been dead for some years, was at that time pastor of the parish of Chaillain. He had been but recently ordained, and was only twenty-three years of age. His youthful figure and almost child-like expression of countenance would make one think he was barely eighteen. Compelled, like most of his fellows, to hide in order to avoid persecution, he took refuge in a large farm in a neighboring parish, where he sought employment as a shepherd."

"Master Rochard, the farmer, was the only one in his confidence. 'Whatever you do, Father,' said he, 'don't breathe a word of who you are to a soul; not to the boys and girls, but above all not to my wife. She is a good Christian woman, and if she knew who you were, she'd never have done with her curtsies; but, Lord! she is a bit boastful, and she would be so tickled at having a priest in the house that all the good wives in the neighborhood would know it before night; and then, supposing there was a Republican dog among them, which might very well be, she would betray you.'

"So it was decided that the secret should be kept, and that for all but the farmer the assistant priest of Chaillain would pass for a simple shepherd boy."

"The priest, who was of a jovial disposition, undertook to play his part in a finished manner, and to disarm suspicion by the appearance of stupidity, which he could assume to perfection."

"He had been several days at the farm of Grand-Vernou, when Mistress Rochard, who was an excellent woman and keenly alive to her duty as the mother of a family, bethought herself that her shepherd boy might need instruction in his catechism."

"'Pierre,' she said to him one morning, 'come and let me hear

¹² Father Deniau in *La Guerre de la Vendée* briefly cites the same incident.

if you can say your prayers and your catechism before you take the sheep to pasture.'

" 'If you like, mistress,' answered the priest, stolidly.

" 'Begin your Our Father, then, so I can tell whether you know it.'

" 'Very well, mistress.'

" 'Well, begin, then!'

" The young shepherd commenced the Lord's Prayer, but after the first few words he faltered, stopped, began over again, stopped once more, and finally dropped his head in confusion, while the farmer's wife regarded him with the most pitying expression on her face.

" 'You poor boy, you do not even know your Our Father! How old are you? Sixteen at the very least. I am sure!'

" 'Yes, mistress.'

" 'Isn't that shameful! Who taught you?'

" 'The Reverend Fathers, mistress.'

" 'Then you must be very stupid?'

" 'Yes, mistress, very.'

" The good creature then set to work to teach her little shepherd the Lord's Prayer. She made him repeat each word over and over, then each phrase. The poor boy made every effort to learn his lesson, but in vain. By the time he had learned the last words he had completely forgotten the first.

" Mistress Rochard finally gave up in despair. 'You're a stupid goose, and always will be!' she cried, out of patience.

" And she gave the young shepherd a good box on the ear.

" 'Go out to the pastures,' she said, 'your sheep could learn their Our Father quicker than you can.'

" 'Very well, mistress,' said the priest placidly, and he proceeded to lead his flock into the meadows.

" Meantime the Holy Sacrifice was to be celebrated the next night in the heart of the forest,¹³ about a league distant from the farm of Grand-Vernou, by a priest who was in hiding in the neighborhood. Mistress Rochard was informed of the fact by her husband, and she in turn notified her neighbors, cautioning them well

¹³ According to another version the Mass was not celebrated in the woods but at a farm-house near Andrézé.

not to say a word on the subject before the young shepherd. 'He is so stupid,' she said, 'that likely as not he would go round telling everybody. Not for meanness; he's too simple for that; but that would not mend matters, and it is safest to say not a word to him about it.'

"The following night a crowd of peasants from the farms and hamlets of the vicinage made their way toward the meeting-place. In a large clearing in the forest an altar had been erected under a canopy of boughs in the rear of which the celebrant was putting on the priestly vestments. Armed men stood on the outskirts of the forest.

"In the front row of the congregation was Mistress Rochard, absorbed in her devotions. As the priest passed before her on his way to the altar she started in amazement. The clergyman bore such a striking resemblance to her shepherd boy that one might have sworn it was he! But what a notion, what nonsense! A child who did not even know his Our Father! And yet, if it were not he, it certainly must be his twin!

"Wide-mouthed, and unable to believe her eyes, the good woman approached the altar to within a few feet of the celebrant. There is no doubt about it, it is he! It is the little shepherd boy who is saying Mass! Mistress Rochard went back to her place in a state of great excitement. 'But how can it be?' she kept repeating to her neighbors. 'How is he to say Mass, when he does not even know his prayers?'

"When the services were over, and the priest was removing his vestments behind the altar, the good woman came up to him, her face crimson with mortification, and dropping on her knees, she said, 'Forgive me, Father, for having spoken disrespectfully to you and above all for striking a consecrated priest in the face! But, Lord! Why wouldn't you say your prayers?'

With these and many other tales, which it would fail me to repeat, did our good pastor entertain us, and the evenings passed so quickly that the hour for departure always came too soon.

At half-past nine the carriages "blocked the way." The Hardy family got into their vehicle, the notary always serene, Madam Hardy always sighing, and Mademoiselle Adèle always grumbling. The pastor and his assistant drove back to the pres-

bytery to the sound of Coco's measured gait. The doctor lit his pipe, bestrode his grey mare, and disappeared at a trot. The two Ducoudrays, carefully wrapped up by their housekeeper, ensconced themselves in the depths of their barouche, Zidore cracked his whip, and the mule started down the avenue, jingling the little bells on the harness.

And so it was every Thursday of the year.

JEAN CHARRUAU, S.J.

OUR BIBLE CLASS.

FURTHER PREPARATIONS.

WE have seen how Moses retired into the solitude of the rocks soon after the Israelites had pitched their camp in front of the great mountain. There are numerous caves, natural rock formations, which are still pointed out to the modern traveler as the probable abode of Moses during the hours and days when he communed with Yahwe.

The plan to devise means for a grand reconstruction of the spiritual condition of the people came to him from God; but the material for the instructions which were to be addressed to the vast congregation during the period of this mission was not entirely new to him or to the people. Indeed the story of the Creation, of the Fall of man, of the Deluge, and the confusion of tongues, had been written in various forms. The numerous excavations in the East, particularly during the last twenty years, have brought to light the remains of ancient cities, palaces, schools, and libraries, containing inscriptions on thousands of clay-tablets, such as were used for writing books and letters among the Phœnicians, Babylonians, and Egyptians at, and long before, the time of Moses. These tablet-writings were in signs of an altogether strange and forgotten language, much older than the Hebrew script. But when, with great industry and by comparison with the oldest known languages of those regions, their meaning was finally deciphered, they revealed the fact that the Babylonians and Egyptians, among other early nations, knew the

story of Genesis which we read in the Bible, and had committed it to writing six hundred years and more before Jacob followed his son Joseph to Egypt.

THINGS TO UNLEARN.

It is true that the account in the Book of Moses is much more orderly and distinct, showing that it was written by one who knew for certain and reflected upon the facts which he taught; whilst the Assyrian and other accounts are often vague and set forth in fabulous and imaginary circumstances. But there is so much resemblance between the cuneiform (arrow-shaped) writings of the early Babylonians and the narrative of the Bible that it is evident that they have a common source in fact. Now, in going over the ground of an old tradition, Moses had to impress the people with two things. They had to unlearn and they had to learn. What they had experienced in Egypt by mingling with a race which had wandered from the true path of the natural law, as God had originally implanted it in the heart, was not to be a matter of belief or guidance henceforth. Such were the superstitious and idolatrous habits connected with popular festivals and public demonstrations in which the Israelites, despite their separate religious belief, had often to take part while under the control of Egyptian masters. For we must not forget that the Hebrew observances were not as clearly defined before Moses instructed the people as they became when he gave them a Law. They lived without any special precepts, except such as we might find among tribes that cherish the traditions and sayings of their elders, and follow the warnings of conscience to keep them from wrong. Under these conditions we need not be surprised that in some respects the popular views among the Jews regarding the moral law had become degraded, and that they had adopted customs which were essentially an inheritance of Egyptian superstition and due to forgetfulness of the primitive religion. We know that centuries after the Mosaic law had been ordained, Solomon entered the ways of the heathen nations with whom he held friendly intercourse, and that this led to polygamy and idol-worship among the Jews. A similar condition of things might have been expected at a time when the children of Israel had been

for several generations in close contact with, and subject to, the people of Egypt; although they had always felt more or less strongly their national and original destiny as a select race to whom the God of Abraham had promised a special blessing and country.

For the rest, the influence of Egyptian manners and even morals had been beneficial to the Hebrews. The Egyptians, despite superstitions, were a religious people. Their domestic morality was at the time of Moses at a considerably higher standard than that of other nations. They were imbued with reverence for the Supreme Deity, and although they worshipped a number of minor gods like saints or angels, they were, in principle at least, monotheistic. Their women were highly honored, and wifedom and motherhood were regarded as a dignity which, as a rule, admitted of no comparison or rivalry. Hence polygamy or divorce was rare among them. Education of children was a sacred duty over which the mother and father had supreme control, directed by wise laws and protected by the authority of the State, which obliged the parent to train the child in religion and in pursuits that would be useful to the commonwealth. Hence we may regard the sojourn of the Hebrews among the Egyptians as in some sense providential. They had learnt many things that in the nomadic life to which the Sons of Jacob had been accustomed, would never have come to them.

It may be objected here that the Egyptians at the time of the Hebrew bondage were given to the worship of all kinds of animals, and that this is an evidence of religious degradation wholly incompatible with the idea of an elevating or beneficial moral code. We certainly have proof of the worship of animals in the history written upon the monuments of Egypt, whose images in truth present to us beasts like the steer (*Apis*), the phoenix (*Osiris*), the ape, the crocodile, the dog, and the cat in connection with the temple worship, and therefore as sacred. We also see the very gods to whom the principal shrines were erected and to whom the king paid official homage, fashioned in the shape of disproportionate human bodies with the heads of hideous animals.

However, there is a popular misconception regarding this Egyptian cult of beasts. No doubt the sacred animals represented

to many of the unthinking populace real divinities, and at a later age, when Egyptian culture was on the wane, a sort of animal and fetish worship took the place of the primitive ideal which made of these creatures merely symbols of the power or attributes of the divinity, and honored them much in the way in which men honor the images of the Saints and heroes whose virtues represent to them the love and greatness of God. It was for this reason that the gods were represented in the grotesque forms so unlike the works of art which we find among the treasures of Egyptian civilization belonging to the same period. Not that the Egyptian artists found it impossible to give beautiful shapes to their idols, as the Greeks gave them to the images of Apollo or Minerva, but they did not wish to do so. They considered it a crime to represent their deity in the form of man, who by reason of his vitality and mental gifts would always remain superior to such helpless effigies. But they made a figure that symbolized powers far above the reach of man. Thus the exaggerated stature of a human being with the head of an ox expressed in the Egyptian cult the principle of human attributes with immense power. Such a combination might never be found in nature, but for that very reason it signified the strength of the supernatural. To make, then, a beautiful figure of man and to call it a god was sacrilege to the Egyptian mind, and the ritual of the pharaohs forbade the attempt under pain of death. The figure of the ox meant strength; the eagle stood for the boundless expanse through which it swept, and symbolized God's immensity; the phoenix was eternity and endless reproduction; the cat or tiger was swiftness and grace, and so on. And in like manner all nature supplied the fertile imagination with a figurative language which amongst us only survives in the language of flowers, and here and there in the remnants of mediæval imagery—ah, yes, in the Catholic Church, and there purified and ennobled by Christ's teaching. The Hebrews had been accessible to this mode of religious contemplation. Indeed it was a gain to them, although they found ways also to abuse it, as we shall see later, because the slavish habits of the past dragged down the mass from that high level of intelligence which bears up nobler minds to a proper use of mystery and parable.

RULE AND DISCIPLINE.

When Moses returned from his retreat in the cave of the mountain—how long he remained there we know not—he had no doubt fixed the outline of the thoughts he was to put before the people. I have given the sketch of these thoughts as we glean it from the sacred pages in the first book of Moses. Before he would speak to the people it was necessary to organize a mode of observing discipline. They must have definite rules where to go and where not to go, what to do and what to avoid. For this reason Moses first of all called together the elders of the tribes and divisions who, as we have seen, had been appointed with the advice of Jethro some time before the caravans reached Sinai. To these elders the Hebrew chief explained what God had told him in the solitude of the communings on the mount. He bids them go among the people in order to dispose them for the grand work of spiritual regeneration. Will they give ear to the words of the Lord? Will they be ready to obey His commands? “And all the people answer together: all that the Lord shall tell us we will do.” It is a simple statement, but implies that now the people were contented and of one accord.

Consoled with the promise, Moses returns to the mountain to pray and seek further counsel as to the immediate steps to be taken. The sacred writer tells us how after this the Lord came to Moses “in the darkness of a cloud,” that the people might become a witness to the divine function of their leader. The few words referring to this incident of Moses’ second withdrawal¹ to commune with Yahwe, and his return to the people, assure us that there was some outward attestation to prove that God was in a special manner with His servant Moses, and meant to speak to them through him. In the cloud in which Yahwe was now to come to Moses, the Hebrew writer might well express the mysterious elevation of conscious authority with which He was to invest His prophet for this special occasion. For, as the cloud descends from on high and serves the sun which, in a manner, created it as a veil to hide and temper the piercing glare of its magnificent light for those unaccustomed to its burning rays, so

¹ Exod. 19: 9.

the supreme and law-giving power of God comes to us enveloped in the mystery of authority, in the dignity of office which arouses neither doubt nor opposition in those who are individually more powerful and numerically stronger.

The people at once recognize the visible influence of their chief's communion with God, and they yield to it in holy fear.

It was a similar power, no doubt, which, many centuries later, made the untamed soul of Attila recoil from the meek presence of the aged Pontiff, Leo, and flee in dread dismay with his organized army at the very gates of helpless Rome. It is a power which somehow we feel to be present in the Saints, even when they are otherwise weak, of which St. Clara gives us an instance in her history when she beats back the Saracen chief from daring irreverence to the Blessed Sacrament.

Subsequently the sacred writer describes this divine influence which showed itself in the outward appearance of Moses, as though it made his face "horned;" and the traditional pictures of the venerable lawgiver actually represent him with horns issuing from his temples. It is an instance where symbolic expression has been received in the literal sense, though without detriment to the devout faith of the people who so read it. As the steer is the symbol of strength in the universal acceptance, so the horn when applied in the figurative language of the East to any object indicates the strength, the nobility, the superiority of the object. In man it designates both lofty pride and exceptional majesty, and it is in the latter sense that we must understand it of the appearance of Moses, when, in holy anger, he dashes to pieces the Tables of the Covenant upon seeing the people given to idolatrous worship of the Golden Calf.

Vested with the manifest authority which the Holy Spirit confirms in the prayerful soul, and being assured by the chiefs of the people that they were all well-disposed to listen to the word of Yahwe and to obey His commands, Moses takes further steps to prepare the people for the divine message.

For two days they were to "sanctify" themselves and to cleanse their garments. We cannot dwell here upon the details of this process by which God directs Moses to make the people enter upon a sort of remote preparation for the cleansing of their

hearts. It is worthy of note, however, that the washing of their garments is especially mentioned in connection with such abstinence from certain foods and enjoyments as are implied in the precept to sanctify themselves.

In the next place they were informed that they must keep within the limits of the plain. Fences and landmarks were set, beyond which it was not lawful for them to trespass. How necessary such regulations were in the case of a multitude like the Israelites may be gleaned from the rigor with which this law, forbidding a violation of the limits set for each class, was enacted. The penalty of death, as a result of such violation, was at the same time used to enforce reverence for the Divine Presence, of which the mountain, in the recesses of which Moses had met the Lord, was the visible token. "Take heed that you go not up into the mount, and that ye touch not the borders [fences guarding it] thereof; every one that touches the mount shall die." Such were the terms of the awful prohibition, which is repeated several times, with emphasis, both as regards the minor injunctions to the priesthood and for the people.

Orders had been given by Moses that on the third day, when all the people were ready in the morning, the trumpets should be sounded throughout the camp as a warning for the beginning of the solemn exercises during which they were to hear the voice of the Lord. As if to add to the sense of reverence due to the occasion there occurred at dawn of the appointed day one of those terrific outbursts of nature which have ever been understood as a demonstration of the Creator's control over the elements against human arrogance of power. The description in the same chapter (Exod. 19) is wonderfully graphic in its simple outline. It tells how, when the third day was come, and the morning appeared, thunder began to be heard, and lightning to flash, and a very thick cloud to cover the mountain. And the noise of the trumpet sounded exceedingly loud, and the people that were in the camp feared. . . . And all Mount Sinai was as if on fire, and the smoke arose from it as out of a furnace; and the plain shook with the terrific throes of the thunderbolts. And the trumpets grew louder and louder.

It was in the midst of such a scene that Moses arose to pray.

"Moses spoke, and God answered him." And when the chiefs had led all the people close to the confines of the mount from which the Lord appeared to come down in the raiment of lightning, the warning not to approach too closely was repeated, and the priests, too, were once more instructed to beware lest they come near the boundaries without being sanctified, for Yahwe would surely strike them (v. 22). The manner in which these precautions are repeated as coming from the Lord indicates, in the Oriental style of language, the different steps which Moses must have taken to impress upon the people the absolute necessity of abiding by the rules of conduct laid down for them.

Moses ascends the mountain a third time, and now he takes with him Aaron, his brother; this at the express command of God. The return from this retreat and communion of the two leaders with God is summed up in the last verse of the chapter: "And Moses went down to the people and told them all." What he told them is stated in the preceding verses, wherein God enjoins upon His interpreter to remind them of the favors which had been shown them in the past, and to assure them, if they listened to His commands, of His protection in the future, and of His power to guard them, since to Him as their Creator belonged the earth.

"If therefore you will hear my voice and keep my covenant, you shall be my peculiar possession above all people, *for all the earth is mine.*" This was to be the opening, the keynote of what Moses was to impress upon them by his teaching.

The details of that teaching we find, in the first place, as has already been indicated, in Genesis. To read and meditate upon the opening chapters of the first book, dealing with the Creation, should be the task that naturally follows our exposition of the occasion, the persons, place, and manner.

BEFORE WE READ.

Yet there is something more to be explained in order that we may read our Bible rightly and understand the peculiar forms in which the narrative of Moses is couched. For, in the text in which we receive it, there are certain limitations due to the vehicles of language and translations through which it has come

down to us, and in which alone we can now understand it. The volume of the Bible is inspired; that is to say, the substance is divine; but the form is not. We know that truth may be conveyed in defective language, in the language of spoken words and of signs which speak differently to different nations, different dispositions, different intelligences. Truth retains its vital force even when ill expressed, pronounced, or written, provided always that the essential qualities of the statements have been preserved in the transition through times and tongues which experience the ordinary ravages of change common to all things under the sun.

What Moses tells the Israelites about the creation of the world, about their destiny, the fall, the punishment and the restoration to grace, was no doubt spoken by him, preached with that divinely inspired fervor which animates the conviction of supernatural faith. It was to be written also in order that it might never be forgotten, and in order that the successors in the chair of Moses might be able to repeat it to future generations in the same words, with the same authority, with which it had been set forth on Mount Sinai. If the numberless duties of Moses in the camp prevented him from actually taking the pen or stylus to inscribe the words of God on tablets, his scribes might do so under his dictation or correction. Thus did Tertius write the Epistles of St. Paul, thus did St. Luke write the Acts of the Apostles. In any case the impulse to commit these sermons on the mount to writing came from the Holy Spirit, and that same Holy Spirit, pointing out what was to be preserved in the script for the instruction of future generations, set His sign-manual to the writing when it had been finished.

THE LANGUAGE AND THE SENSE.

In what language did the scribe of Moses write? It could hardly have been in Hebrew, for Hebrew writing, as we have it now, was not known so early, and could not have been practised among the captives of Egypt. The one almost universal language for writing in those days was the Assyrian or Babylonish arrow-shaped (cuneiform) script. It was the most convenient, the most easy to inscribe on hard or soft material, because it consisted of simple strokes, wedge-like in form. The common mode of writing a letter was not to use parchment or paper, which required

careful manufacture and might often prove too frail for those times of universal out-door activity, but to take a smooth stone, flat and broad as the palm of the hand, upon which the signs could be easily traced with a sharp iron point, requiring neither ink nor shapely pen. These stones were light, of a dark hue, could easily be carried in a pocket, were practically imperishable from fire or water, and could be hidden away in the ground so as not to betray a secret. One has to see these stone letters to appreciate their practical value, at an age when distances were greater and the perils to messengers more real than they are with us. Happily for our instruction thousands and thousands of these tablets have been preserved, and a history of the past is revealed by them which must have been hopelessly lost, had the Eastern nations used parchment rather than these providential devices of stones for letter-writing and brick tablets for the making of books.

We are told that Moses came from the mount bearing tablets of stone which contained the Covenant. No doubt he had written these himself. They contained a summary of the whole Law in the Ten Commandments; and when the sacred writer says that God wrote them with His own finger, we must still understand this to mean that the finger of God pointed out what Moses was to write, and guided His servant's hand. Of this we have the assurance in other parts of the Sacred Text, and I mention it here only because it indicates that the method of writing on stone may very likely have been used by the scribes who wrote under the dictation of Moses, in a desert place where this means was so much more easily practicable than the use of paper or parchment. And if Moses used the stone tablets, he also employed the sign language so common in his day and which he and the chiefs of his tribes must have known as familiarly as they knew the manners of their former masters.

Now the translation or transcription from this original writing of the cuneiform or Babylonian tablets into later tongues, with a more complete phonetic system of interpretation, will readily account for many obscurities, repetitions, and accidental errors which manifestly occur in both the Hebrew and later versions of our Bibles. And this brings us to notice such defects in our reading of the Sacred Text, and to make a just allowance for them

when we come to study it. Let me say very distinctly that these defects and errors are not of a character to vitiate the divine revelation which God intended for us. But of this we must get a very clear conception, lest any apparent discrepancy, inconsistency, or contradiction which the modern critic of the Bible enlarges upon as evidence that the Book is not inspired, lead us to a similar false conclusion or a suspicion of it.

THE DIVINE TRUTH AND ITS CHANNELS.

In the transmission of infallible truth (written or oral) from God to man, we distinguish three unequal elements:

1. God, or immutable truth, which is the *source*;
2. the writer or teacher who is the *instrument*, *through* which the immutable truth is to reach us. This instrument, being human, is subject to a variety of impressions, and differs in his modes of speech, according to age, temperament, language, nationality;
3. the persons *to whom* the truth is addressed, which persons belong to various classes of intelligence and disposition affecting their power to understand the divine message.

The absolute truth coming from an unerring source, God, is accordingly brought to us through different channels, and thus assumes the form and tone (or color) peculiar to the medium or channel through which it reaches us. *This form does not lessen its quantity or value*, it only *gives shape* to the matter. We might, for a surer understanding of the point in question, compare the Divine Mind, containing all truth, to a cauldron containing pure gold. Imagine that from this cauldron lead forth numerous tubes, of various length and thickness, some of metal, others crystal, others earthen. The fair yellow mass, passing through these tubes assumes different shapes according to the shape of the tubes. But *this variety of forms leaves the gold quite pure*, unadulterated, and unstained as it came from the cauldron. At last the golden fluid passes from the tubes into all kinds of smaller vessels, round or square, broad at the lip or narrow in the head, whole or partly broken, clean or dusty, or stained inside with earthy substances of every kind and color. These vessels represent ourselves, that is, the persons to whom the divine truth is communicated through

the clean channels of the inspired writers. The small vessels, which ultimately receive the truth, are often soiled within, and as the gold of God's teaching flows into their minds and hearts, it assumes not only the shape (narrow or wide) of their souls, but it is also tarnished by the peculiar coloring of prejudice, or darkened by the dust and mire gathered within the vessel. The clean of heart understand the divine truth rightly, just as a clean vessel receives the gold and keeps it pure, whatever its shape. But those whose hearts and minds are stained or shattered by sin, like broken vessels, will impart to the truth, as they view it, the taint of their own interior; and some let it run out altogether through the open cracks of their sin-broken hearts. For these souls there remains a crucible which purifies the gold by a process of correction. That correction comes from the authority of the Church, constituted to guard the sacred deposit of truth (written or unwritten), so that it may reach all generations unadulterated, as it came from the mind of God.

We see therefore how, in its true aspect, the Bible always remains an infallible text-book of truth. If we fail to understand this text-book, it is due to our own accidental limitations. We need some teacher to explain the text-book.

THE INSPIRED TEXT-BOOK AND THE TEACHER.

I have said that the inspired truth, as it reached man through the written records of the Bible, came in contact with human imperfection, and lost in *outward* semblance some of its original splendor and beauty. Like the gold mingling its pure metal flood with less noble matter contained in the vessels into which it is poured, so the divine truth lost part of its excellence to the outward human sense. But as the impure alloy cannot vitiate or destroy the genuine metal, but only darkens its *appearance* and hardens the plastic quality by which it may be moulded into the desired form, so the eternal truth contained in Sacred Scripture is never lost, but only obscured. And lest this defect should permanently vitiate the truth and frustrate God's very design of teaching us, He Himself provided a tribunal of Higher Criticism, as we shall directly see, which was to guard the Sacred Text and rectify any important error which crept into it through the fault

of copyists, translators, or erring interpreters; though this tribunal was not to exclude our reverent study of Sacred Writ.

It is readily seen therefore how, what we call errors, or, more properly, *defects of form*, may exist in the Sacred Text. And since these do not destroy, but only obscure the text, just as dust and the admixture of other substances do not destroy but only discolor the true gold, we may hold it as perfectly true that the Bible contains the infallible words of God. It does *not* contain principles of error, but simply *faults of form* which may be *separated from the substantial truth*.

Thus the Bible has come down to us and lies before us—the infallible truth of God, but darkened in various ways to our human sense, and requiring clearing up and interpretation *by a legitimate judge that rises above all human criticism*; that judge is, as the text of the Bible itself clearly states, a Church.² So was it in the days of Aaron and the Jewish high-priest, whose office it was to answer all doubts regarding the interpretation of the divine and written law; and this high-priest received his light infallibly from the Urim and Thummim of his divinely-imposed dignity on the chair of Moses. So it is to-day in the Christian Church, in which the Pontiff receives the divine light on the chair of St. Peter, the seat of the High Priest in the New Testament; and this divinely-enlightened testimony of the Church gives authority to the writ-

² God, through the prophet Malachy (2 : 7), upbraids the priests for neglecting the Law, and threatens to make them contemptible before the people. At the same time He lays down the principle that they (the people) shall seek the Law at the mouth of the priest whose lips shall keep knowledge.

In *Paralipomenon* (Chronicles, Bk. II; ch. 17) King Josaphat is described as sending out princes and levites and priests among the people whom they were to teach, having with them the book of the Law of Yahwe.

In *Deuteronomy* (17 : 8) the question of how to settle difficult and obscure expressions of the Law in the interpretation of which the “judges within the gates differ” is answered :

“Arise and go up to the place which the Lord Yahwe shall choose; and thou shalt come to the priests of the Levitical race, and to the judge that shall be at the time, and thou shalt ask them, and they shall show thee the truth of the judgment, and thou shalt do what they teach thee according to this law.”

Christ Himself (Matt. 23 : 2) insists upon this: “All things whatsoever they shall say to you observe and do.” He speaks of the priests and gives the reason : “because they have sat in the chair of Moses.”

ings of Sacred Scripture, and vouches for their integrity and proper understanding.

What testimony superior to such authority can we have ? I ask. An answer to this question was given by the representatives of the so-called Reformation of the sixteenth century when they established the principle of private judgment. According to this principle, the Bible was to be its own interpreter of the eternal and unchanging truth which it contains.

That principle has now been tested for more than three centuries. What are the results ? I appeal to the history of religious sects holding not only divergent but contradictory doctrines, each claimed to be divine teaching absolutely and directly derived from the Bible. I appeal to the now universally admitted and manifest fact (to which both Higher and Lower Biblical Criticism bear witness), that the Bible is not a *clear* exponent of its *own* doctrine ; and whilst it still remains, in the hands of many devout Protestants, a book that elevates their pious sentiment and soothes their religious feelings, large numbers are forced to doubt, not only its inspiration, but also its fundamental doctrines—such as Baptism, the Real Presence, and the rest.

As a matter of fact the critical school of modern Protestantism has largely ceased to look upon the Bible as a rule of faith ; it will not even accept it as a standard of morals, because it leads the untutored mind to different and opposing doctrines, all of which are claimed as essential for salvation. What is there left to the sincere and intelligent inquirer except to return to the authorized teacher, the Church which God clearly instituted for that purpose, as He did the ancient synagogue for the Old Law ?

Professor Henry S. Nash, an able writer and teacher of New Testament interpretation in the Episcopal Theological School at Cambridge, in a recent volume³ admits the vagaries of the past in search of Scripture interpretation. He would like to meet the difficulty on historical grounds ; but he is opposed to the Roman Church, and therefore seeks another way out of the embarrassment. "The Reformation," he writes, "exalted the Bible above Tradition." (Page 183.) "The doctrine of justification through faith

³ *The History of the Higher Criticism of the New Testament* ; New York : The Macmillan Company.

was proclaimed with one breath, and in the next the sovereignty and clearness of Holy Scripture. Protestantism was inconsistent." (Page 72.) "The doctrine of ecclesiastical infallibility was thrown overboard. But the cognate doctrine of Scriptural infallibility was retained and even exaggerated." And then Professor Nash goes on in detail to show how criticism of the Bible is gradually tending to work out its meaning through the centuries up to to-day. The Bible is becoming clear, he tells us, under the conscientious labors of the Higher Criticism, the pursuit of which he holds to be a Christian duty. By means of that criticism, historical in the main, he hopes that we may ultimately arrive at a right understanding of the grand text-book of truth. "It is possible," so he concludes his volume, "that the [present] social movement [toward higher popular criticism] may bring us into a common mood with the Bible, *so that we shall be able to study it with instinctive sympathy.*" This view of the subject is shared by other recent eminent Bible scholars, such as Professor Cheyne, and we cannot but reverence their spirit of hopeful and devout inquiry.

But, I ask, in the name of fair sense, what has been the object of God's revelation through the supposed sole channel of the written word, if after 2,000 years of its existence we have still only hope of understanding it at some later date, since it has been impossible up to this day to decipher and comprehend its true sense?

We can understand the development of doctrine in a gradual process of adaptation to a new life. But is it consistent with Divine Wisdom to have ordained that a book should be written, complete, and of which no iota is to be altered, and that this book, according to the Protestant theory is to be a sole rule of perpetual faith through all the ages—is it consistent with Divine Wisdom, I ask, to give man such a book, and then to admit that he cannot possibly understand it until the Higher Criticism should reveal its meaning, while all the time, according to the doctrine of the Reformers, it has been the sole standard by which his eternal doom is to be settled? It might be as well to have faith in a stone statue as to have faith in an unintelligible book; nay better, because the book in this hypothesis is not only not clear, but has actually led men into opposite paths of morals.

The Jewish reader of the Law had an answer to such difficulties, because his church, the synagogue, referred him to the priest as an interpreter of the Bible; the Catholic has a like answer, for he goes to his Church for interpretation of a doubtful text of Scripture. The Protestant principle of private interpretation alone leaves unanswered the riddle which the Higher Criticism is expected to solve in the future. Will it? And in the meantime where does the Protestant get his sure faith? In a doubtful Bible?

REVELATION.

AMID the dusk and cold of Love's eclipse,
While Fear and Doubt their whirring shuttles wind,
Despite the dark and din, the soul will find
Fresh ecstasy in Pain's apocalypse!

MARY T. WAGGAMAN.

Washington, D. C.

TRUE INWARDNESS OF THE RELIGIOUS CRISIS IN FRANCE.

(Second Article.)

THE Minister of Public Instruction in the Combes Cabinet, M. Chaumié, inaugurated his official career by issuing a circular to all departmental Prefects, ordering the secularization of all primary public schools at the earliest possible date. A law of October 30, 1886, proclaimed the principle of secularization of State public instruction, but established no determined date, or period of time, for the application of this principle in girls' schools. Article 18 of that law stipulated only that no member of a Religious Congregation was any longer to be named teacher in State schools for girls, in any department of France where a girls' normal school had been in existence for four years.

This process of "laicization" was altogether too slow for the anti-religious majority that passed the Law on Associations, and an interval of three years was fixed as the longest legal limit of time in which to get rid of the seven thousand Religious whom the

government had thus far tolerated, as a temporary expedient only, there having been, for some years, an annual average of five hundred "laicizations." The circular of M. Chaumié was the first step toward an early anticipation of this desired end. By this act some three thousand communes of France have been thrown into more or less excitement, plunged into debt and generally made discontented.

All this hostility to Catholic institutions and interests led many into the delusion that Catholicism alone was opposed and that Protestant institutes would enjoy immunity from the persecution suffered by their Catholic contemporaries. This impression was rudely dispelled by the appeal made by the Ministry to the Council of State to give forth a "view" declaring the Protestant order of Deaconesses subject to the Law on Associations. The Council of State was formerly regarded as an enlightened and independent administrative body, constitutionally designed to restrain illegal acts of the Executive power. Instead of fulfilling that function, the Council of State has, during the Combes Ministry, become notorious for conscienceless subserviency to the will of the Premier, twisting, distorting, and misinterpreting statutory enactments to suit the exigencies of M. Combes' anti-religious spirit and policy. Any "view" desired by the President of the Ministerial Council that will serve to give color of legality to his illegal acts, has generally been forthcoming as occasion might require. It has so happened in recent years that Protestantism has had an excessive preponderance in the Council of State, considering the relative number of professing Catholics and Protestants throughout France. Protestants do not claim over one million, out of a population of some thirty-nine millions, and their number has been estimated, on the most careful calculation, at little more than six hundred and fifty thousand.

The case of the order of Deaconesses aroused a lively discussion in the Council of State, which was evenly divided on a test vote, but M. Combes won the victory by the casting vote of M. Dumay, Director-General of Public Worship and Combes' subordinate. High-minded Protestants not only object to this anti-religious policy on principle, but also because they are far-seeing enough to know that after Catholicism will come their

turn, then that of the Jews, until the reign of so-called "free thought" is complete, if, indeed, by that time France still exists as a nation.

The closing up of one hundred and twenty-five Catholic schools merely whetted the anti-religious appetite of the Premier, and he hungered after new conquests. There happened to exist twenty-five hundred Catholic institutions directed for the most part by female Religious, belonging to Orders already recognized and authorized by the State. Religious Congregations whose members conducted their work in these twenty-five hundred establishments argued that, as the Congregations, as such, were already authorized, and as they were neither tenants nor owners of the realties so used, these institutions could not be justly regarded as branches of these Congregations, requiring authorization. It had been a practice in the communes for charitable individuals, or lay societies, to buy or build the necessary plant for Catholic educational establishments and then to invite an Order, or Congregation, to send such of their number as were needed to conduct them. The interpretation of their legal status made by Religious, in institutions existing before the adoption of the Law on Associations, was sustained by some of the best lawyers in France, and they had been assured that it was unnecessary to apply for authorization for the twenty-five hundred establishments mentioned. But, as there is no judicial tribunal with any authority or jurisdiction to pass upon the constitutionality of Parliamentary acts, and no power but a Parliamentary majority to restrain or arrest illegal actions of the President of the Council, M. Combes has been a law unto himself. Consequently, the Premier directed Prefects to "invite" members of Religious Congregations, employed in these twenty-five hundred establishments, to withdraw to the mother-house, under the threatened penalty of *constraint by legal measures*. Exception was made in favor of those establishments where voluntary closing obviated the necessity of forcible ejection and was followed by a formal request for authorization, only to be refused when asked for, as we shall see later on. For all the rest, forcible closing by the Prefects was decreed at the expiration of *eight days* from the first notice, and *especially before the scholastic vacations*. That infamous and arbi-

trary act of M. Combes is estimated to have thrown out of employment five thousand Religious, all of whom belonged to Congregations authorized before the passage of the Law on Associations, and, by a fair interpretation of M. Waldeck-Rousseau's declarations, exempt from the operation of that law.

Many of these expelled Religious were left without resources, as the mother-houses were not prepared for their reception in houses often filled already to their utmost capacity. Besides their school work, many Sisters had fulfilled charitable functions in succoring the poor or the sick; some of their establishments had been maternal schools, to which orphan asylums were often annexed. One hundred and fifty thousand Catholic pupils were thrown into the street by the closing of these schools.

But M. Combes' "fidelity to Republican principles," as thus exemplified, was not without its fitting reward. For this suppression of twenty-five hundred Catholic educational and charitable institutions, M. Combes received formal congratulations from the great Masonic lodge of the Grand Orient of France, as well as enthusiastic eulogies from Masonic bodies both in Germany and Italy. The felicitations from Italy are worth quoting. They were issued by Signor Nathan, head of the whole Masonic fraternity in Italy. Signor Nathan's glowing periods were :

"We assist, enraptured, at the struggle that the French Government and the elect of the nation sustain against the religious corporations, seed of enemies of the country of Victor Hugo and of humanity. In a work so intrepid and so beneficent, whose accomplishment will be a new and significant ray of light projected by Republican France upon all the civilized world, as example and instruction, *it is easy for us to recognize the assiduous, valiant and marvellous efforts of the Masonry of which you are the illustrious and honored head.*"

In August, 1902, the tireless zeal of M. André, the most active and unscrupulous judicial tool of the Combes Ministry, led to the startling discovery that, at certain fixed dates, a confraternity of French ladies was holding reunions in a house on the Avenue de Villiers, Paris, where these good women, to the number of twenty-five, conducted their exercises clothed in a religious habit. The great mind of M. André at once saw in this gathering (probably of

tertiaries), a violation of the Law on Associations. Seeking to establish an infringement of it, this great jurist, worthy creature of his master, Combes, sent a court officer to search the place of meeting, and much testimony was afterwards produced in order to ascertain whether these pious women were or were not an "illicit association." Only by such vigilance can the "Republic be saved from the all-pervading foe of clericalism."

In September, 1902, a sensation was produced by the inexcusable weakness of M. Pelletan, Minister of the Navy, in having allowed a naval chaplain, accompanied by four priests from Brest, to bless the newly launched cruiser, *La République*. *La Lanterne*, socialistic organ of Paris, published an indignant condemnation of this base betrayal of the Republic. "The most serious contradiction," it said, "that the Minister of Marine has thrown over his whole public record in suffering a cleric to christen with his *sprinkler and his dirty water* the vessel, *Republique*, leads us to consider what has been the individual attitude of our Ministers since their accession to power."

Warned by these hostile criticisms, M. Pelletan sought to satisfy the believers of the Navy and unbelievers of his own party by a compromise, on occasion of the launching of the war-ship *Kléber*, in September, 1902. He conceived the idea of allowing the priest (with his "dirty water") on board the day before the official launching, thus giving the official event a purely secular character. This attempt at conciliation was at once declared by Radicals to be "jesuitical." *La Lanterne* voiced the grief of the majority by saying: "It is indeed sad that a Minister in whose zeal Republicans believed they could have confidence, lends himself to such mockery, tolerates such mummeries, permits the neutrality of the Republican State to be violated, through fear of clerical bawlings." M. Pelletan dreaded much more the "bawlings" of his friends, so he suppressed the time-honored custom of blessing new war-ships, and the universal dissatisfaction of sailors is compensated for by the enlightened approval of the Radical and Socialistic organs of opinion from which I have quoted. The *Jules Ferry*, appropriately named after the first President of the Third Republic who made serious war on Religious Congregations, was launched in August, 1903, without priest, sprinkler, or "dirty water."

M. Combes has shown a remarkable capacity not only for giving to laws an interpretation and application not intended either by the men who framed, or the parliamentarians who enacted them, but also by enforcing his malevolent misconstruction at a time and under circumstances most injurious to his victims. Thus, in 1902, at the eve of the autumnal term in the theological seminaries of France, M. Combes addressed a circular letter to twenty bishops who employed individual priests of the Congregation of the Mission (Lazarists) in their diocesan seminaries, "inviting" them to replace these Fathers by secular priests. The same letter was sent to two bishops who employed Marist Fathers in a similar capacity.

M. Combes met the point that the Congregation of the Mission had for years been recognized by the French Government as "of public utility," and was thus fully authorized by the assertion that such authorization only applied to foreign missions. Many bishops protested that they could not find, in a few days, professors of dogmatic theology, ecclesiastical history, or whatever branches it would be necessary to have taken up by secular priests, in substitution for those I have mentioned. Certainly, the bishops expected more consideration from M. Combes, who had (as a subdeacon, I think) published a book on the philosophy of St. Thomas Aquinas, a work which many have regarded as a volume of solid worth, but which now, alas! fetches in the open market only fifteen American cents (75 *centimes*). To this man of erudition the bishops declared that they needed a reasonable delay to secure professors whose qualifications would be such as not to lower the intellectual level of young priests sent out from the seminaries.

A far graver evil confronted the Premier. A considerable number of the priests of Bretagne preached, heard confessions, and (worst of all) taught the catechism in the Bretonne tongue, that being, in very many places, the only language the people understand, multitudes of them, in several parts of Bretagne, knowing not a word of French. It is not only lawful, but praiseworthy, to harangue these poor peasants on behalf of the political ideas and ambitions of Combes and his followers, in their own Bretonne tongue, but to teach them, in that tongue, a knowledge

of God is an injury to the nation and an abuse that the President of the Ministerial Council could not and would not tolerate. He therefore issued a circular to all Bretagne clergy forbidding absolutely the use of the Bretonne language, in preaching and in catechetical instruction. This decree was ignored by such of the priests of Bretagne as found it necessary to their sacerdotal work to continue their labor as before. M. Combes took his revenge by suppressing the State stipend of scores of poor Bretagne priests, and this violation of the governmental obligations of the Concordat was at or near a period of great suffering and destitution among the families of Bretagne fishermen, through a failure in the fisheries, their only means of support.

As the time approached for Parliament to consider requests for authorization presented by Religious Orders and Congregations, seventy-four out of the seventy-nine Archbishops and Bishops of France addressed a singularly mild and respectful petition to the French Senate and Chamber of Deputies, pleading for a fair and full consideration of applications from Religious Congregations. In filing this petition the French Episcopate fulfilled not only a right but a duty. In its legal aspect, this act was but the exercise of a constitutional right of petition, appertaining to all citizens. Whatever the Bishops might privately have thought of the Law on Associations and of the illegal manner in which it had been applied, no aggressive word, no hostile criticism appeared in their joint petition, which was approved in principle by seventy-six out of seventy-nine of them and signed by seventy-four. Not a member of either House of Parliament but has received countless petitions and requests of all kinds from individuals, committees, or conventions of citizens of all ranks. Notwithstanding all this, the episcopal petition aroused howls of indignation from Radicals and Socialists.

This collective manifestation of the Episcopate was brought up by M. Combes in the Ministerial Council, and it was decided that the document constituted a violation of the Concordat. Both Waldeck-Rousseau and Combes had violated an honorable and fair interpretation both of the letter and spirit of the Concordat, the latter Premier doing so with perfect impunity. It is a favorite Ministerial trick, and not the least disreputable of a long series, to

characterize acts of French bishops, made necessary in defence of elemental principles of Catholic life and liberty, as "in violation of the Concordat." As an alleged anti-concordatary act this petition, sent individually to senators and deputies, was held to constitute an abuse, and, as such, was referred to the Council of State. As a measure of preliminary punishment, M. Combes suppressed the salary of a vicar general who was regarded as the most active promoter of the collective petition.

With that conscienceless complaisance now habitual with the Council of State, that body decided that the joint petition of the hierarchy constituted an abuse. President Loubet, in his sordid fear of losing the enormous salary allowed him annually for serving as a telephonic transmitter of the will of the Premier, again stultified himself by signing a decree giving effect to the views of M. Combes and a majority of the Council of State. Premier Combes gave further emphasis to governmental disapproval by suppressing the salaries of the Archbishop of Besançon and of the Bishops of Nice, Amiens, Séz, and Orleans. The Archbishop of Besançon had already protested on behalf of his vicar general, whose salary had also been suppressed (as I have stated), that the collective petition "did not comprise either in its matter or in its form, however it might appear, anything in conflict with the most scrupulous respect for the institutions which rule us, for the government, or for the public authorities." And he added that Vicar General Laligant had only fulfilled a duty with which his Bishop had charged him. This suppression of ecclesiastical stipends at the mere caprice of the Premier, practised both by Waldeck-Rousseau and Combes, is in itself a shameful violation of the obligations of the Concordat, which pledges the State to furnish stipends to ecclesiastics holding offices recognized both by the State and their hierarchial superiors. Nowhere in the terms of the Concordat is there any justification of robbery of this kind by the flimsy pretexts advanced to sustain individual instances of it.

Knowing, long in advance of the event, that Parliamentary authorization of Religious Orders and Congregations would only be refused when asked for, supporters of M. Combes rushed through Parliament a scheme to banish teaching priests and

sisters, individually, when in due course the Congregations to which they belonged had been dispersed. This project had as a further aim the crippling and, as far as possible, the prevention of lay Catholic schools that otherwise might continue or succeed the schools heretofore conducted by Religious. Of course this was not the ostensible object of this legislative measure. A cowardly indirectness is the distinguishing mark of every anti-religious parliamentarian from Waldeck-Rousseau and Combes down to the meanest demagogue. There is little or no disguise in the measures they have proposed, but there is no end to the pretentious hypocrisy that masks their motives and aims with a thin cloak of patriotism.

The professed purpose of the measure to which I have just alluded, adopted late in 1902, was "to hinder the opening and keeping, the reconstitution, in fact, of a Congregational establishment not authorized by legislative enactment." The text of this project of law, no less than the discussions upon it in the Chamber of Deputies, made perfectly clear that its real aim was twofold. It was designed, first, to transform into an establishment of a Religious Congregation every private and lay work which might venture to employ even one single member of an institute or Congregation, to which authorization would be refused; secondly, to extend this prohibition of employment to individual members of Orders or Congregations whose institutes are already recognized as legal by the State, or whose Congregations might yet receive authorization in the future. Moreover, the terms of this law do not limit its operation to educational institutions, but extend to all Congregational establishments, dispensaries, sanitariums, orphanages, or homes. In a word, no extension of *religious* education or *charitable assistance* is to be tolerated. Catholic education is to be stamped out, and works of assistance and relief are, as far as possible, to constitute a monopoly of an apostate, anti-religious government.

In December, 1902, Premier Combes laid before Parliament sixty-one applications for authorization for Religious Orders or Congregations of men, these comprising fifty-four which M. Combes proposed to reject, and five which the Premier decided to approve under very drastic conditions.

When the Law on Associations was under discussion, M. Waldeck-Rousseau, always ready with pacific assurances that bound nobody, declared that it was "unjust and unfair to the Government to say that the law would not be applied in a broad and tolerant spirit." After such assurances, the law was adopted, and the first step of Waldeck-Rousseau's successor was to violate the most important and vital feature of the law, which required a separate consideration of each and every demand for authorization. Not only were all applications for authorization grouped together, in categories of teaching, preaching, and the rest, utterly irrespective of the relative, separate merits of each Congregation, but their fate was decreed in advance of legislative action by the individual caprice of M. Combes, confident of the coöperation of a docile majority to lend its approval to his scheme.

Several Religious Orders, notably the glorious sons of St. Ignatius, had never (as Orders) applied for authorization, and they were denounced in France, England, and the United States (perhaps elsewhere), as "considering themselves superior to the law," "unwilling to submit themselves to the laws of their country," "exiled because they would not obey the laws," etc. Radicals and Socialists of all grades then declared that the only object aimed at by the Law on Associations was to "maintain the rights of civil society," "equality of all before the law," etc. The Society of Jesus and other Orders saw through all this blatant pretence. Taking the mental and moral measure of French Radicals and Socialists, they intuitively perceived that, while the law ostensibly required application for authorization, if such application was made, it would only be refused. In stating why he demanded of the Chamber refusal of authorization to teaching Congregations, M. Combes said it was "*because their work constituted a service which was assured by the State, and that the State had no need of assistance in this service, and that in any case it did not seem proper that the Religious Orders and Congregations should exercise this supplementary service.*"

In dooming to death the preaching Congregations, M. Combes declared that "*preaching entered into the rôle of the secular clergy, by virtue of the Concordat, and that the institution of preaching Congregations constituted an excrescence upon the Concordat.*" With

the preaching Orders were included contemplative Orders and those who combine both the active and contemplative life. Among the communities stamped out by M. Combes' refusal of authorization was that of the few Passionists from the United Kingdom, who conducted the church in Paris for English-speaking Catholics, on the Avenue Hoche. Both the English and American ambassadors did their utmost to save this little community, which was not strictly a community, the Fathers being merely chaplains to English-speaking residents of Paris. M. Combes was unable to rake up his usual lying pretext (or that of his followers), of participation in politics, and this outrage upon all the rights of hospitality went undefended, except perhaps by the plea that no distinction could be made between Frenchmen and foreigners. The English Benedictines of Douai were included in the general banishment, although they had been in France for hundreds of years.

In commenting on the application of the Carthusians, of the Grande Chartreuse, after making flimsy accusations that have been proved to be ridiculous, M. Combes discoursed thus :

"Whatever may be the value of these motives [for refusal of authorization], it is our opinion that it is not from the purely local point of view that the question should be approached of knowing whether or not a Congregation as important and as widespread as that of the Carthusians can be authorized ; it is from the point of view of the *superior interest of the Republic*. Now the Carthusians constitute a *cosmopolitan Congregation*. The list of members appended to the document of request for authorization comprises forty-eight names, including those of thirty-seven Frenchmen, five Swiss, three Germans, one Italian, one Dutchman, and one Spaniard. Although this is not the general list of the Carthusians, it is certain that a *great number of these Religious belong to foreign nationalities*.

"On the other hand, even when the documents they present are considered, the Carthusians do not respond to any general interest. They consider themselves as the 'seraphim of the church militant'; they are, by their tradition, by their existence even, enemies of all civil society which does not blindly submit itself to the orders of the heads of the Church."

It certainly was of great importance to M. Combes to present a bold front against granting authorization to the Carthusians. Besides the opposition to the Carthusians shown by the "liquor interest," and of which M. Combes could hardly be unaware, he then knew, or has subsequently learned, that his own son, his chief of staff, was accused of actively seeking to levy blackmail on the Carthusians by offering, through an intermediary, to obtain authorization for them on payment of a certain sum of money. A faction of the governmental majority in the Chamber of Deputies was also charged with a similar attempt at blackmail. These charges have been published and repeated verbally by a man, or men, who had much to lose and nothing to gain by false accusations. They have been confirmed, in the minds of most fair-minded people, by the efforts of M. Combes and his son to keep the affair out of the Court of Assizes, where, alone, evidence in support of them would be legally admissible.

The Law on Associations provides for consideration, by the whole Chamber of Deputies, of applications for authorization to be taken up one by one, and considered on the individual merits of each. M. Combes and the Chamber disregarded all these provisions and all consideration was practically delegated to a commission, whose report was prepared by M. Fernand Rabier, nominally at least a Protestant, and notorious for his anti-Catholic bias. He is said to have been assisted by M. Camille Dreyfus, a Jew. This has been denied and, for the honor of M. Dreyfus, I trust he was not associated with this disreputable piece of work. A vast majority of the municipal councils throughout France had pronounced favorably in regard to applications of Orders, or Congregations, existing within their circumscription. These favorable "views," M. Rabier was careful not to quote in his report. On the other hand, every unfavorable view of the tools of M. Combes was given prominence. Every slur, innuendo, or charge, that Rabier's malevolent mind could find was brought forward in disparagement of the Congregations. These detailed comments were preceded by certain general considerations, in which Rabier posed as protector of the secular clergy against "the unfair concurrence" of Religious Orders, and as advocate of secularized education, of godless schools, well qualified, according to him, to

impart a "moral, practical, modest, simple instruction." He also came out as defender of the *industrial interests* (i. e., liquor interests), against religious institutes, which, he said, "are not only a danger for our public schools, but again for our merchants and our manufacturers and for the secular clergy themselves."

M. Rabier evidently estimated at its real value the travesty of requiring and considering applications marked in advance for rejection. He therefore threw a very thin veil of hypocrisy over his own intentions and those he attributed to his colleagues. He foreshadowed the foregone conclusion in these words:

"By your vote you are about to declare whether you wish that the law of the first of July, 1901 (Law on Associations), upon which our Republican country has founded such great hopes, shall remain a dead letter, or whether it shall have its full effect. The duty of a Republican confronts you and you know better than to allow yourselves to be turned aside from it. To doubt the result would be to wrong the Republican majority. We will not even draw an argument from the fact that the greater part of these Congregations *have their mother-house at Rome*. We will content ourselves with recalling to your memory the eloquent and true words pronounced from the Tribune by M. René Viviani, January 15, 1901:

"*'We are public men charged with the accomplishment of a political work, charged by all the means we possess to preserve from every attack the patrimony of the Republic.'*"

Utter illegality of parliamentary procedure was enforced by M. Combes, who declared he would take action upon applications for authorization, grouped in categories,—a fine sign of confidence in the Ministry. Any attempt, on the part of the Chamber, to respect the real purpose of the Law on Associations by considering separately the relative merits of each Congregation, was recognized as certain to bring about a Ministerial crisis. Thus, all discussion on the merits of each case was made fruitless and almost farcical.

With regard to teaching Orders, M. Combes said to the Chamber of Deputies: "Our adversaries protest with indignation in the name of liberty of instruction. They admit, notwithstanding, that the State can exact that they maintain the same grades. What

does that signify, if not that they admit, like ourselves, that *liberty of instruction is not one of these original liberties, natural or necessary, which form an integral part of the rights of the citizen?*" This sentiment was received with applause. In fact, supporters of M. Combes have even maintained that the *parent has no right over the education of his child*, and that the *intervention of the State is in behalf of the higher right of the child, the future citizen*.

The complete abolition of all of the fifty-four Congregations of men was demanded of the Chamber by M. Combes in the following characteristic speech :

" Nothing in the law obliges you to pass by successive decisions upon the requests for authorization *which we ask you to refuse by considerations of principle. The government will reject all requests* [for authorization] *without lingering to distinguish between them.* The examination of each demand would present identical features, reproducing themselves through the differences of appellations and varieties of costume. Everywhere you will encounter the same current of ideas, the same counter-revolutionary hopes. All these Associations are based upon the same models, all pursue the same aspirations. It is the spirit of reaction which has cast them forth with the *débris* of the old world as the living negation of the principles of modern society. It is the spirit of modern society, the Republican spirit, the spirit of the Revolution, which ought to relegate them definitely to a past condemned forever by the morals and doctrines of democracy."

The result was, of course, a foregone conclusion, and the twenty-five requests of teaching Congregations, the first category disposed of, were rejected, and their members consigned to the exile which Combes had announced would follow refusal of authorization. M. Delcassé, Minister of Foreign Affairs in the Cabinets both of Waldeck-Rousseau and M. Combes, had endeavored to save from the general slaughter certain religious establishments which have powerfully contributed to maintain and enlarge the sphere of French influence in the Orient. With this end in view, M. Delcassé sent formal letters to M. Waldeck-Rousseau, not inspired by any interest in the Church or Congregations, but with an eye to the most elementary principles of prudence and statecraft. The incorporation of these letters in M. Rabier's report might have

influenced the vote upon requests for authorization for preaching and contemplative Orders. Therefore, M. Rabier deliberately omitted them, and when Deputy Denys Cochin tried to read them to the Chamber, he was promptly cried down. In fact the Chamber of Deputies would not hear the letters. With that fatuity with which the French of the past have destroyed their own art treasures, simply to show their dislike for the existing order of things, Frenchmen to-day repeat the mad follies of their fathers by destroying the whole fabric of French influence abroad, laboriously built up by French missionaries, in order to deal a mortal blow to the religion of Jesus Christ in their midst. Meanwhile Germany not unnaturally sees her opportunity, and other nations are not slow to follow the Kaiser's clever leadership.

Before the applications from preaching, missionary, and contemplative Orders were all refused, rejected by the one sweeping resolution, M. Combes, in somewhat ambiguous terms, conveyed a vague promise to the Chamber that if a general execution of all these Congregations was acquiesced in, he would arrest the descent of the guillotine upon the necks of some victims, until a more convenient season. Having insisted upon a summary refusal, without examination of every request for authorization, M. Combes then reserved the right to suspend the operation of the law he had himself demanded, in such individual instances as seemed good to himself. His real intentions appear in his subsequent acts.

W. F. PARSONS.

Paris, France.

(To be continued.)

Student's Library Table.

RECENT SCIENCE.

Papal Bull against Chemistry.—We called attention last month to the falsity of the declaration made by many historians of medicine that dissection was forbidden by a Papal Bull in the year 1300, and that the result was the failure of the science of anatomy to develop during several important centuries. There are further misstatements of the same kind, it seems, with regard to other sciences which still have to be met. The *Month*, the magazine published by the Jesuits in London, called attention, not long since, to a statement by Prof. Arnold Dodel, who is a professor of zoology in the University of Zurich. In his recently published book on Moses or Darwin, Professor Dodel insists that the gospel of evolution shall be taught in the schools instead of the Bible. He takes occasion to show his special animosity toward the Catholic Church by asserting that in the year 1317, the study of chemistry was forbidden by a Bull of Pope John XXII.

The editor of the *Month* points out that no such Bull can be found nor is there mention of any Papal document issued in 1317 which can by any possibility be supposed to be here intended. But in 1325, John XXII issued the Bull *Super illius specula*, condemning the practice of magic which was then very much in vogue. It is directed against those who sacrifice to demons, or solicit replies or aid from them, or retain books treating of such errors. A passage from the Bull shows just what is condemned by it. "There are men, it is said, who sacrifice to evil spirits, adore them, make or procure rings, mirrors, or vessels with intent that such spirits shall abide in them, or be consulted for wicked purposes." Against all who deal in such matters, excommunication is pronounced. No Papal decree other than this can be found to which it seems possible that Dr. Dodel's assertion can refer, and if he calls the practices so condemned chemistry, he undoubtedly discredits that science far more than ever did Pope John himself.

As a matter of fact, Pope John XXI, who reigned some thirty years before, was very much interested in alchemy and encouraged devotion to what would now be called chemistry. It is not so absurd to believe in the philosopher's stone now as it was a few years ago, before we had observations of the transmutation of radium into helium and other phenomena that discredit our supposed principle of the elementary nature of certain bodies that chemistry assumes to be essentially distinct from each other. Pope John, far from forbidding or condemning investigations on the transmutation of metals, actually composed a work on this subject, which was very popular. The Pope was one of the most distinguished scholars of his day, was a warm patron of learning, and was looked up to by all those who were interested in investigations of natural phenomena of all kinds, which he encouraged in every way.

The Mimicry Farce.—One of the most attractive parts of the work that has been done in order to demonstrate the truth of natural selection as a great principle of evolution, consisted in the study of such animals and birds as had acquired, it was supposed, a definite coloring for protective purposes. The butterfly, for instance, was in certain cases supposed to resemble a leaf, because those that resembled leaves would escape detection as soon as they alighted on a tree, and pursuers would be baffled in their pursuit. The cod and other fish at certain points along the New England coast, for example, where the rocks are covered with scarlet seaweed, are of a distinct scarlet color, and thus supposedly by mimicking their surroundings readily escape being seen by their enemies, whether human or piscine.

Many a brilliant chapter, in popular Darwinism at least, has been written on this subject. It was so easy and so satisfactory to point out that only such animals as were protected by mimicry would escape and that, all others being destroyed, these would maintain themselves by a process that is so clearly one of natural selection that this alone seemed to make Darwin's theory of natural selection an established fact. Who has not seen the insects that look like dry twigs in the museums, and who has not heard the popular lecturer dilate on these wonderful provisions of nature and tell the story of the wonderful protective purposes at work?

This chapter has often been called the romance of Darwinism. Alas for the romance, however! Like most of our modern romances, it is all founded on misconceptions of nature; and now biologists are mainly intent on disproving the hypothesis of natural selection by the application of observation and experiment founded on the severe methods of cognate sciences and not on pretty biological theory.

The codfish that on the New England coast are of scarlet color in imitation of the seaweed, have that color exactly because they feed on that seaweed, and that seaweed contains a pigment material which becomes dissolved in the body juices of the codfish and colors all its tissues. With regard to the butterfly, we have already pointed out in these notes that those butterflies which resemble leaves always mimic dead leaves. Most of their existence, however, is passed at a time when the leaves on the trees are green and not sere and yellow and, consequently, their supposed mimicry of dead leaves, instead of protection, would actually prove a source of danger by making the insect more conspicuous. Besides, it has been shown that the butterfly's color depends, not upon its surroundings at all, but upon the temperature at which it is reared. Over and over again the colors of butterflies have been changed artificially by simply exposing them during early life to varying degrees of temperature.

At the last meeting of the American Association for the Advancement of Science, held at St. Louis at the beginning of the year, Professor Hargitt called attention to these facts and to the importance of the study of animal coloration, not on the theory that it has been produced by natural or sexual selection, but by studying its origin in the chemical and physiological processes of the animal itself, the substances which it usually consumes for food, and the coloring materials which by chance may get into its food and drink. This line of observation, with no teaching except the actual facts, will be much less romantically interesting than the old theory of protective mimicry, but it will be much more fruitful for science; and, above all, anything that is discovered will not have to be undone, and all of the supposed advance made over again fifty years from now at a great expenditure of time and investigator's energy, and also with the exposure of supposed sci-

ence to the objection of teaching what it does not know for certain and proclaiming as truth what is destined to refutation.

Evolution not the Origin of Species.—In a very interesting article in the *Popular Science Monthly* for March, 1904, O. F. Cook, of the United States Department of Agriculture, calls attention once more to the passing of natural selection, or Darwinism, as it has come to be called, as a factor in the origin of species. In denying that selection has power to initiate or actuate developmental changes, he says it is not intended to imply that it has not profoundly influenced the course of evolution in many organic groups. He then adds:

“The hypothesis of selection as the active principle or causal agency of evolution became illogical and useless as soon as the inheritance of acquired characters was abandoned. The first idea without the second does not account for adaptations. The ‘selection’ of Nageli, Weismann, and other believers, in a ‘determining principle,’ or ‘hereditary mechanism,’ of evolution is a very weak substitute for the Darwinian idea, able only to eliminate the hopelessly unfit, but quite without means of influencing the survivors. The recognition of a continuous and necessary vital motion permits us to understand that the rejection by the environment of a harmful variation encourages adaptation by accelerating the development of any more adaptive variation which may appear.

“All organisms are subject to selective influence in the sense that variations are rejected with a promptness proportional to their harmfulness in the given environment, but generally this leaves a very wide latitude of possible changes in which selection does not interfere. The instances are relatively rare in which existence becomes acutely dependent upon the development of some one characteristic or quality, and such narrow selection does not strengthen the type, but insures and even hastens its extinction.”

In a word, the biological mechanism that has been supposed to produce and strengthen new types, as far as our present-day observation goes, is found to produce the very opposite effect.

At the beginning of his paper, Mr. Cook expressed his conviction that the newer thought in this matter will not prevail, nor the older ideas be swept away for some time. In a word, Darwinism and the ideas associated with it will continue to influence this generation in spite of the fact that they hamper, not help, the development of biological science. He says: “It is a misfortune frequently lamented that new truth, the most precious attainment of each generation, is also the most unwelcome. We do not hasten to sweep out our stock of laboriously collected ideas,

even after the worthlessness of the assortment has been declared. This conservatism of vested intellectual interests not only postpones the utilization of the results of scientific inquiry, but it has an even worse effect when it impedes further investigation and warps our perception of facts."

One of the most important paragraphs in his conclusion is: "Natural selection may assist in the segregation of species, but it is not a factor in evolutionary progress, except as it influences the direction of vital motion. Specific groups become diverse when the component individuals no longer share their variations through interbreeding; not because new characters are induced by external influences. Evolutionary divergence may take place under identical conditions, and in characters which have no relation to the environment and no value to the organism except to permit the necessary vital motion."

He had previously said the "origin" of a species is not more vividly evolutionary than any other stage in its history. The causes of the subdivision of species are not causes of vital motion; the two processes are quite distinct. The separation of two species is not a focus of the evolution problem, but is a mere incident of developmental history. The undercurrent of all his thought is that species arise from a developmental initiative that is the very heart of the mystery of evolution, and that seems to be as much of a naturally inherent quality of living beings as any other they possess, imparted to them by their very nature.

Selenium and Some Telephonic Inventions.—Certain German inventors have been using the wonderful substance selenium, which is rather rare, but resembles sulphur in many ways and has been known for a long time, for some wonderful inventive applications. Selenium is ordinarily a non-conductor of electricity. Under the influence of light, however, it becomes an excellent conductor of electricity. Its conductivity is exactly in proportion to the amount of light shining on it at any given moment, so that its sensitiveness can be employed in many ways for the purpose of reproducing and carrying minute differences of light by means of electrical waves. Some time ago we described its use in this department as the receiver of a telephone without wires, the medium for the transmission of the human voice being a ray of light, the source

of whose radiations was influenced minutely by a plate of selenium at the point of origin of the sounds.

This same principle is now being employed for still further purposes. Any one who has seen an exhibition of what are called Koenig's flames, that is, a series of gas flames specially sensitized to respond to sound vibrations, will realize that light may be made to respond to even the minutest differences in sound. If then an ordinary photographic film be exposed to a focus of rays of light which comes from a sensitive plane that is being influenced by a musical instrument or the human voice, a series of lights and shadows with varying gradations are produced on the film and may be fixed by the ordinary means. If, then, this film be interposed between a strong ray of light and a selenium plate which is part of an electric circuit, the electric waves will be allowed to pass through the selenium connection just with the same vibratory character and modulation that was impressed upon the photographic film. By means of the ordinary receiver of the telephone, then, the sounds which are represented upon the photographic film may be reproduced. In this way, for instance, the voice of Patti, singing in New York, might be reproduced at a long distance, or records of it might easily be made to be distributed widely, or to be preserved for future reference.

This is, however, not the only new, wonderful, practical application of selenium. A practical method of transmitting photographs by telegraph has long been wanted. Not infrequently sensational happenings involve people of whom it is impossible to obtain a photograph which the newspapers are intensely desirous to get. Even this problem seems to promise to be solved by means of selenium. The photograph, being taken on a transparent film, has certain lights and shades which transmit light very differently, and, accordingly, these variations can be made to act correspondingly on a selenium plate. The selenium plate will then transmit the variations by means of the electric current which is variously modified according to the light shining on the plate at a given moment. The process is accomplished by means of a series of parallel lines drawn close together which are variously shaded according to the shading of the original photograph. In this way photographs have now been sent hundreds of miles.

For shorter distances such photographs may even be transmitted without wires over a ray of light by using concentrated sunlight during the day or a strong electric light at night.

Animal Instinct and Education.—We have had quite an animated discussion in certain periodicals with regard to the possibility of animals being taught by the parent animals, and, in general, of the possibility of animal education. We called attention last year to the trend of thought and discussion in this matter, but another short review seems called for. President Roosevelt, whose experience with wild animals is, after all, not inconsiderable, has insisted on his belief that, on certain occasions, rare though they may be, there is a conscious effort of teaching. "I have myself known," he says, "of one setter dog which would thrash its puppy soundly if the latter carelessly or stupidly flushed a bird. Something similar may occur in the wild state among such intelligent beasts as wolves and foxes. Indeed, I have some reason to believe that with both of these animals it does occur—that is, that there is conscious as well as unconscious teaching of the young in such matters as traps."

Mr. John Burroughs, the distinguished American naturalist, has taken occasion to answer this note and some of the other recent writings with regard to animals and their education in the woods. There is no doubt that some of the stories that are passing current as so-called natural history at the present moment indicate a tendency to draw the long bow on the part of supposed observers of nature and a presumption of credulity on the part of their readers that it is a little difficult to imagine in practical everyday Americans. Here, for instance, is a quotation by Mr. Burroughs from some articles appearing in *Forest and Stream*, in which the writer claims "that he has seen an old crow, that hurriedly flew away from his cabin-door on his sudden appearance, return and beat its young because they did not follow quickly enough; he has seen a male chewink, while its mate was rearing a second brood, take the first brood and carry them away to a bird-resort (he probably meant to say to a bird-nursery or kindergarten); and when one of the birds wandered back to take one more view of the scenes of its infancy, he has seen the father pounce upon it, and give it a 'severe whipping and take it to the resort again.'

"He has seen swallows teach their young to fly by gathering them upon fences and telegraph wires, and then at intervals (and at the word of command, I suppose) launching out in the air with them, and swooping and circling about. He has seen a song-sparrow that came to his dooryard for fourteen years (he omitted to say that he had branded him and so knew his bird) *teach his year-old boy to sing* (the italics are mine). This hermit-inclined sparrow wanted to 'desert the fields for a life in the woods,' but his 'wife would not consent.' Many a featherless biped has had the same experience with his society-spoiled wife. The puzzle is, how did this masterly observer know that this state of affairs existed between this couple? Did the wife tell him, or the husband? 'Hermit' often takes his visitors to a wood-thrush's singing-school; 'as the birds forget their lesson, they drop out one by one.'"

But this is not all. "He has seen an old rooster teaching a young rooster to crow! At first the old rooster crows mostly in the morning, but later in the season he crows throughout the day, at short intervals, to show the young 'the proper thing.' Young birds removed out of hearing will not learn to crow. He hears the old grouse teaching the young to drum in the fall, though he neglects to tell us that he has seen the young in attendance upon these lessons. He has seen a mother song-sparrow helping her two-year-old daughter build her nest."

It is no wonder that Mr. Burroughs makes great fun of these supposed wonderful observations. There is about as much observation in them as of historical research in the historical novels which are pouring from the press. As a matter of fact, both sets of books—the fiction nature-study series and the historical novels—have their origin in the same desire to make a book that will sell. When it comes to the stories of animals having poisoned their young who were caught in traps, it is no wonder that he complains that such stories imply an appreciation of the full effect and object of death, as also an understanding of the nature of death—that it brings surcease of sorrow, and that death is better than captivity for the young one. How could the animal mother make so fine and far-seeing a judgment, wholly out of the range of brute affairs, and so purely philosophical and humanely ethical?

It violates every canon of natural law, which is for the preservation of life at all hazards.

John Ruskin once said the hardest thing for the human mind is to see something and tell it simply as it is. As John Burroughs says: "Good observers are probably about as rare as good poets. Accurate seeing—an eye that takes in the whole truth, and nothing but the truth—how rare indeed it is! So few persons know or can tell exactly what they see; so few persons can draw a right inference from an observed fact; so few persons can keep from reading their own thoughts and preconceptions into what they see; only a person with the scientific habit of mind can be trusted to report things as they are."

The whole difficulty in the present case is the reading of themselves into animals by human beings. Animal instinct is a very wonderful thing, at times even more acute in its possibilities and powers than even reason. Such as the instinct of the animal is, however, it is complete and full of certain individual differences, because some animals are more representative of their species than others. Nothing is ever added to it, and the young acquire the habits of their race quite apart from association with other animals of their kind. They may learn a little quicker by imitation, but that seems to be all there is in what has been so fatuously called the "school of the woods."

Studies and Conferences.

THE JUBILEE REQUIREMENTS.

THE TOPIC.

We have already published the text of the Pontifical Encyclical¹ announcing the Jubilee of 1904; and a summary of the obligations and privileges implied in the making of the same within the time to be specified, outside Rome, by the Ordinaries of the different dioceses throughout the Catholic world. Some explanations in detail will prove helpful to those who have in hand the direction of the Jubilee exercises. It is first of all to be remembered that the Jubilee itself, though an ordinary prerogative exercised by the Sovereign Pontiff on occasion of his accession to the Papal chair, is in the present case to be regarded as a special homage to the Immaculate Virgin Mother of Christ. This means that all its acts are to be characterized by, and should aim at, an outward expression of devotion to Mary, the Immaculate Mother of Christ Jesus, our Redeemer. Whilst her creation as the chaste vessel of the Incarnate Word must arouse our gratitude to God on the one hand, it will stimulate, in the admiration which we foster for the Fairest of women, a love of purity in our own hearts—purity of intention, of word and action, whereby we attain union with Christ, whose beauty is without blemish, *tota pulchra* with that chaste grace which He imparted first of all to Mary.

Those who would be well informed about the history of Jubilee Indulgences we refer to Father Thurston's *The Holy Year of Jubilee*, published on occasion of the Jubilee of 1900, which is not only an exhaustive account, but is also very interestingly written.²

This fundamental purpose—namely, the honor of the *Im-*

¹ THE ECCLESIASTICAL REVIEW, April, 1904.

² *The Holy Year of Jubilee.* An Account of the History and Ceremonial of the Roman Jubilee. By Herbert Thurston, S.J. Illustrated from contemporary engravings and other sources. St. Louis, Mo.: B. Herder. 1900.

maculata—which gives a special character to the Jubilee exercises, should therefore determine the subject of the sermons, the spiritual reading, the chants and hymns in the public service, which lead up to the gaining of the Indulgence.

THE INDULGENCE.

As to the Indulgence itself, it is of importance to remember the following points :

1. The Jubilee may be gained by every rightly disposed Catholic, young or old, sick or well, cloistered or secular, since the prescribed general conditions may be commuted by the proper authorities to this end.

2. The time specified for those who make the Jubilee *in Rome* expires on June 2d. For those who wish to make it outside the city of Rome, the time extends to December 8th. But the works prescribed are to be performed within three months, to be specified by the Ordinary of each Diocese for his own flock. These three months need not follow each other in immediate succession. Thus, a bishop may announce the Jubilee in his diocese for the three months of July, August, September; or for May, June and September, so as to allow for the inconvenience of many absent or indisposed during the hot vacation season; or for two months and twenty days, leaving the last week to the beginning of December, so as to conclude with the feast of the Immaculate Conception, which is at the same time the Patronal Feast of the Church in the United States.

3. The Indulgence of the Jubilee may be applied to the souls detained in purgatory. But it can be gained *only once*, whether that once be applied to the living or the dead. (In this the Indulgence differs from the ordinary Jubilee, as also in the following point.)

4. The present Jubilee Indulgence does not imply a suspension of other ordinary Indulgences, plenary or partial; but these retain their full virtue.

5. Persons travelling on land or sea, and thus prevented from making the exercises in the prescribed form, time, or locality of their domicile, may gain the indulgences if they perform the prescribed works as soon as they can, morally speaking, after their

return home, or in the place and according to the rules of the temporary domicile where opportunity offers. Hence a person may begin his Jubilee in one place and complete it in another.

THE WORKS PRESCRIBED.

6. The works prescribed in detail are :

- (a) To visit a church ;
- (b) To fast one day ;
- (c) To confess and communicate worthily.

7. The visit to the church designated may be made in common by a number of persons, in procession, or by the individual alone.

8. It must be a visit specially made for the purpose. Hence the obligatory attendance at Mass will not suffice. When, owing to the crowded condition or any other legitimate cause, a person is prevented from actually entering the church, the Indulgence may still be gained by reciting the necessary prayers at the door.

The churches to be visited are designated by the Pope. For Rome, any one of the four great basilicas (St. Peter, St. Paul, St. Mary Major, and St. John Lateran); for cities elsewhere: the Cathedral for those who live in the cathedral city; in other localities the parish church, or the principal church of the place where there is no regular parish church.

10. Three visits are prescribed. They may be made in one day; or on different days.

11. The devotions to be performed in these visits are not defined beyond the obligation of reciting some definite (vocal) prayers according to the intentions of the Holy Father; these are: the liberty and exaltation of Holy Church and the Apostolic See, the extirpation of heresies, the conversion of sinners, the concord of Christian princes, the peace and union of the faithful, etc. The "Our Father" and "Hail Mary" repeated with the above general intention would ordinarily suffice.

12. The fast prescribed is a real fast, without dispensation or indult as to the abstinence. Hence it means one meal without flesh meat, eggs or milk (*lacticinia*), butter, cheese, or the like. In other words: only fish (sea fruit) and vegetables.

13. In regard to this fast it is to be observed, that it may be made on a Friday or any abstinence day such as the Ember days

(in the United States where *lacticinia* are usually permitted on these days, except for this Jubilee fast).

14. The usual collation outside the principal meal is permitted (without eggs or milk, etc., as above).

15. The obligation of sacramental Confession and Communion is distinct from the annual or Easter obligation; but those who receive Viaticum may make it the fulfilment of the Jubilee condition.

THE POWER OF CONFESSORS TO COMMUTE OBLIGATIONS OF THE JUBILEE.

1. It is left to the conscientious discernment of confessors to change the prescribed works of devotion wherever the circumstances of their penitents render it necessary or advisable. Thus persons who are unable to go to the cathedral or parish church, or who are too delicate to fast or abstain, may have these obligations changed into other acts of penance or prayer suitable to their condition, if they apply to the priest who acts as their confessor for the time being.

Children who have not made their First Communion are of course dispensed from the obligation of receiving; they are not dispensed from the fast or abstinence, unless the confessor for good reasons change the obligation in their case into some other work of piety.

2. The confessor of a person in these cases is any priest (enjoying ordinary faculties) within his own diocese whom the penitent may select. This applies equally to seculars and regulars. Cloistered religious may choose any confessor approved for their Order.

3. The right of choosing a confessor with a view to the privileges of the Jubilee obtains only once—namely, for the confession by which a person intends to satisfy the obligation for gaining the Indulgence. This does not, however, mean that a penitent who has forgotten some essential of the confession and returns to the same confessor (or even another confessor), is thereby deprived of the benefit of the Indulgence. The commutation of works for gaining the Jubilee may be made by a confessor outside the confessional, provided the penitent recurs to the same confessor for absolution.

4. The faculties of confessors entitle a penitent to be absolved (at the one Jubilee confession) from all sins and irregularities, except certain cases of solicitation and such as have censures attached to them which affect the external regime of ecclesiastical government.

5. Confessors have the faculty of commuting (not dispensing from) vows, by substituting some other obligation for the specific vow to which a penitent had bound himself or herself. But this faculty does not extend to—

(a) The vow of *perpetual* chastity, whether made in private or in some religious community. Temporary vows are not included in this exception; hence a confessor can commute these.

(b) The vow of entering a religious community whose members make solemn vows. A vow to enter a convent whose members make only simple vows, is not included in this restriction.

(c) The vows implying a compact made between two parties, and accepted by a third. Among these are classed the religious vows, whether perpetual or temporary, of obedience, poverty, etc., in a regular community. In these cases the subject has made the vow entailing obligations toward others and accepted, which bind him or her to the society and its legitimate superior.

It stands to reason that vows made with a view to avoid probable sin (called *preservatives* from sin), such as to abstain from drinking, gambling, etc., unless they proceeded from unreasonable scrupulosity, should not be commuted.

6. The confessor cannot absolve from canonical irregularities, except such as have been incurred through the secret violation of censures. This absolution has value only in conscience, or for the *forum internum*.

THE DATE OF EASTER.

(BY THE REV. JAMES H. DAY.)

The question how to determine the date of Easter without the aid of a calendar is asked by some correspondent. So far as the matter is practical, the following is the proper direction.

Easter Sunday is the Sunday following the first full moon that falls on or after March 21st. If, therefore, the Paschal Moon, for so

it is called, should fall on March 21st, and the following day be Sunday, it would be Easter Sunday—and the earliest possible date of Easter Sunday. If the Paschal Moon should fall on March 21st and the day be Sunday, it would not be Easter Sunday, but the next Sunday would.

Should the full moon fall on the 20th, it would not be the Paschal Moon. The next full moon, thirty days later, would therefore have to be taken, *i. e.*, the moon of April 19th. And in case April 19th should be Sunday, the following Sunday must be Easter Sunday—April 26th, the latest possible date of Easter Sunday.

The lunar year is eleven days shorter than the solar year. Therefore, to find the Paschal Moon, subtract eleven from the date of the Paschal Moon of the year previous. For example, the date of the Paschal Moon of 1902 was March 23d. Subtract eleven from this date and we have March 12th. This cannot be the Paschal Moon, since the Paschal Moon never falls earlier than March 21st. We must, therefore, add thirty (to get the date of the next full moon), which will give April 11th. Now April 11th of last year fell on Saturday. Therefore the day following, or April 12th, was Easter Sunday.

I know that April 11th was Saturday, either because I have consulted the calendar, or because I remember it. But, without consulting a calendar, how can I find the day of the week of the Paschal Moon of 1904, or of any other year? I answer: By finding the Dominical or Sunday Letter of the year in question.

The days of the week are denoted by the first seven letters of the alphabet. But the same letters do not denote the same days year after year, which would be the case, however, if there were just fifty-two weeks in the year, or 364 days.

The first day of January is denoted by the letter A, the second by the letter B, the third by the letter C, the fourth by the letter D, the fifth by the letter E, the sixth by the letter F, the seventh by the letter G; then returning, A represents the 8th, etc.

The initial letters of the following couplet denote the first date of each month:

"Astra Dabit Dominus Gratisque Beabit Egenos,
Gratia Christicolae Feret Aurea Dona Fideli,"

or,

"At Dover Dwells George Brown, Esquire,
Good Carlos Flinch And David Fryer."

Thus A denotes January 1st; D, February 1st; D, March 1st; G, April 1st; B, May 1st; E, June 1st; G, July 1st; C, August 1st; F, September 1st; A, October 1st; D, November 1st; F, December 1st.

Now, to find Dominical or Sunday letter of any year :

1. Divide the year in question by four.
2. Add quotient, disregarding remainder.
3. Divide sum by seven.
4. Subtract remainder from 2 or 9 for the years between 1900 and 2100.

Thus (for this year) 1904 divided by 4 equals 476. And 1904 plus 476 equals 2380. Divide 2380 by 7, and you will have 340 with 0 for a remainder. Now 2 minus 0 equals 2, or the second letter of the alphabet, which is B, the Dominical letter for 1904. But G denotes April 1st; A, April 2d; B, April 3d. Easter Sunday, therefore, will fall on April 3d this year.

The lunar circle is a period of nineteen years. Every nineteen years the Paschal Moon, as also the other full moons, will fall on the same day. Get the dates of the Paschal full moons for nineteen years consecutively, and you have the basis from which to find the Paschal full moon of any year. This year's Paschal moon falls on March 31st. It will fall on the same date in 1923, in 1942, in 1961, etc. Last year it fell on April 11th. It will fall on the same date in 1922, in 1941, in 1960, etc. You can reckon backwards with the same result. But when this period of nineteen years extends forward or back into another century, the beginning of which is not a leap year, because not divisible by 400 without a remainder, we simply add one, if our search goes forward. This locates Paschal Moon one day later. If our search goes back, for instance from this century into the last, we subtract one. Thus the Paschal Moon in 1890 fell on April 4th, in 1909 it will fall on April 5th. Find date of Paschal Moon, then the Dominical letter, and Easter Sunday is easy of determination.

It may now be asked: Of what other use than to determine the date of Easter can the Dominical Letter be? It can be used also to find the day of the week of any event. For example, the 4th of July, 1976. We have 1976 divided by 4 equals 494; 1976 plus 494 equals 2470; 2470 divided by 7 equals 352 with 6 for a remainder. Now 9 minus 6 equals 3, or the third letter of the alphabet, which is C. The Dominical Letter of the year 1976, then, will be C. But according to the explanation already given, G denotes the 1st day of July. Now, then, G denotes July 1st; A, July 2d; B, July 3d; C, July 4th. Therefore, as C is Dominical or Sunday Letter for 1976, July 4th of that year will be Sunday.

You will notice that leap years have two Dominical letters, namely, one from January 1st to added day in February, and from February 29 to end of the year another. How are we to deal with this? For instance, George Washington was born February 22, 1732. On what day of the week was he born? We have 1732 divided by 4 equals 433. Now, 1732 plus 433 equals 2165; 2165 divided by 7 equals 309, remainder 2. Then 7 minus 2 equals 5. Therefore the fifth letter, E, was Dominical in 1732, but not until February 29. Dividing 1732 by 4 we get the additional day of that leap year before it becomes a part of the year. This gives us 2 for a remainder. But in view of the fact that the date in question is anterior to February 29, our remainder to be subtracted from 7 must be one less, or 1. Now, 1 from 7 is 6, which means that the sixth letter, or F, is the Dominical letter. Now, then, D denotes 1st of February; E, 2d of February; F, 3d of February. If F denotes Sunday, D denotes Friday, and three weeks from the first of February would be the 22d of February, and Friday. Therefore George Washington was born on Friday.

It may be interesting to know the reason of our process of division, addition, and subtraction:

1. We divide the year in question by four to account for the leap years, since each leap year gives us one more day in addition to one day over an even number of weeks in the year. The remainder is disregarded, because it is the fraction of a day, and will be accounted for when the next leap year occurs.

2. We add the quotient, because the year in question, 1732 for example, represents that many days of the sum-total of one day each year for 1,732 years, and the leap years give us one ever so often.

3. We divide by 7 to eliminate the weeks and get our remainder.

4. We subtract this remainder from commencement of the Christian era to October 15, 1582, from 3 or 10; from October 15, 1582 to 1700, from 6 or 13; 1700 to 1800, from 7; from 1800 to 1900, from 1 or 8; 1900 to 2100, from 2 or 9. We subtract from 3 or 10 because the year preceding the Christian era was C, or the third letter was Dominical Letter. We subtract from 6 or 13 from October 15th of the year 1582 to 1700 because by the correction of the calendar October 5 became October 10, thus moving the figures forward three more than a week. According to the Gregorian calendar the centurial years not divisible by 400 are not leap years. But when we divide the year of which we wish to get the Dominical Letter by 4 we allow a leap year in every four. Therefore we must give one back upon the occurrence of the centurial year, not divisible by 400, and we do this by adding one to the number from which we subtract.

UNIVERSALITY (CATHOLICITY) AS A NOTE OF THE TRUE CHURCH.

Qu. In the disputes which now frequently arise between Anglicans and converts to the Catholic Church when they discuss the *Churchman's* appeals for unification, I find one great difficulty when it comes to answering objections against what Anglicans call the "Roman claim of exclusive Catholicity." What puzzles me is the argument commonly adduced by our apologists for the maintaining that the Catholic Church is truly universal. I am not at all in doubt about the fact, for that is evident to me from a hundred coincidences which produce in their entirety, or cumulatively, absolute conviction; but I question the cogency of the *proofs* generally brought for it in our catechisms, and, I believe, also in the theologies.

The argument is this: "The Roman Church is Catholic, that is, universal. It extends to every nation and every place. It is not

national or limited to any particular race or community, like the Russian or Anglican Church. It outnumbers all other sects that claim the name of Christian, etc." Now I must confess that a Christian who appeals to the authority of the Bible might say exactly the same thing. His creed is defined by the teaching of the Book which contains the fundamental truths of revelation. He believes in God, Creator of heaven and earth, and in Christ the Redeemer, and in Baptism, and sorrow for sin, and good works as essential for salvation. By these truths he may attain heaven ; and these truths he finds in the Bible, and their observance constitutes the elementary union of Christians which make up the Church.

Now the Bible is, through the agency of Bible societies, spread in every land, more so probably than the Roman Catholic worship. It makes no racial or national distinctions ; hence the religion which it preaches may be truly called universal or Catholic.

Yet does this prove that the Christianity of the Bible, which ignores the sacramental institution of the Church or Tradition, is the true Christianity ?

Furthermore, although the Roman Catholic Church to-day outnumbers all other separate Christian denominations, it has not always done so. Arianism may be cited as a singular instance of the adherents of heresy outnumbering the orthodox at least for a considerable time ; and then in the early days of Christianity that note of universality could hardly have been claimed for the Church in her swaddling clothes. Yet if it is an essential note of the true Church, she should be recognized under all circumstances thereby.

I know, of course, that in one sense the Church is always universal ; that is, by her doctrine, as by her discipline, she adapts herself to every condition of local and national life and to all times and seasons of rational existence. But that can be shown not only from experience demonstrating the vitality of the Church under persecution, from her actual successes and so forth, but from the logic and harmony of her teaching, independently of all the success which in course of time furnishes additional proof. The difficulty is in the futility of proving something by an assertion which, closely examined, is no more proof for the universality of the Church than for the universality of Bible Protestantism. Am I wrong in this ?

CONVERT FOREVER.

Resp. If Catholicity as a note of the true Church be taken in

connection with unity of doctrine and polity or government, the difficulty largely disappears, for the two qualities cannot be found together in the congregate of Christians who make the Bible the standard of their faith. They appeal to one book, but they read contrary doctrines out of that book. Hence they cannot claim that their Christianity is universal, because it is divided.

For the rest there is much to be said in behalf of the contention which "Convert Forever" puts forth. We shall have the difficulty thoroughly discussed in our next issue; for the argument that the note of Catholicity of the Church is presently in eclipse has been put forth with some confidence by those who expect to unite the sects of Christendom without taking account of the Roman Church.

HEALTH AND THE MINISTRY OF THE CUP IN THE HOLY EUCHARIST.

Qu. I have been referred to you as one most likely to inform me of the cause of the Catholic Church giving up the use of the Communion cup many years ago. I ask this merely to know whether it was through consideration of health, in part at least. As a physician I have advocated the individual cup in the Protestant Churches on the above ground. If the Catholic Church forbade the cup on this same ground, it surely reflects much credit on her sagacity and foresight. An answer would greatly oblige

J. A. D.

Resp. The primary motive in abandoning the custom of ministering Holy Communion under one form was to consult the general reverence for the Blessed Sacrament. If sanitary reasons entered into the consideration, they were implied and secondary. Since from the beginning the practical impossibility of ministering always under both forms had determined the discipline of the Church, which regarded the presenting of the cup to the faithful as non-essential, it was natural that, with the growth of congregations among whom there were daily hundreds of communicants, the fear of abuses and irreverences, as well as the risk and inconvenience of supplying not only large multitudes, but the sick in their homes, with the Sacrament under both forms, made the custom of receiving only the Sacred Host everywhere general.

And when the so-called Calixtines (Hussites) of the fifteenth century insisted that this practice which the Church had always tolerated was wrong and un-Christian, the Council of Constance made a law by which Catholic practice became uniform and obligatory everywhere.

No doubt it will be found on examination that the liturgical laws of the Church, even as was the case with the ritual laws of the Hebrews, always make for the conservation of health and for perfection through abstinence or purification or other prophylactics against corruption and disease of body and mind. "Mens sana in corpore sano" is a fundamental principle of all her teaching of asceticism.

WHITSUNTIDE.

Hit befell on Whitsontide
Early in a May morning,
The Soune up faire can shyne,
And the briddis mery can syng.

—*Old Ballad.*

Christmas, Easter, Whitsunday are each preceded by a penitential season. Christmas is preceded by Advent, also known as Little Lent; Easter by Lent, and Whitsunday by the nine days after Holy Thursday, known as the Apostles' Fast, in memory of the Apostles, who, after the Ascension of our Lord, prepared for the coming of the Holy Ghost. In the Rule of the Carmelite Recluse it is thus called: "He shall faste every day in Lenten and Advent and *Postylls fast*, that is to say fro Holy Thursday unto Whitsunday."¹ This fast of nine days in preparation for the coming of the Holy Ghost was known by the name of novena, and has been the origin of similar novenas or nine days' devotions.

On the eve of Epiphany, baptism was administered in the Orient to all catechumens, whereas in the West, *i. e.*, in Europe, baptisms were solemnly administered on Easter eve in Southern Europe, and on Whitsun eve in Northern Europe; for since it was a widespread custom to baptize by immersion, the northern nations deferred the ceremony until the sunny Whitsun eve. Nevertheless, baptisms were often administered on any of these

¹ *Anchoresses of the West*, F. M. Steele, p. 257.

three eves. Baptismal water was blessed afresh on Whitsun eve. Struth in his *Manners and Customs*, says : " Among many various ceremonies, I find that they (in Catholic England) had one called the Font-hallowing, which was performed on Easter Even and Whitsunday Eve." He quotes an old author of homilies : " In the begynnyng of holy chirch, all the children weren kept to be crystened on thys even, at the Font-hallowing ; but now for encheson [occasion] that in so long abydyng they might dye without crystendome, therefore holi chirch ordeneyth to crysten at all tymes of the yeare ; save eyght dayes before the Font-hallowing, if it may savely for perill of death and ells not."²

The newly baptized, clad in white and bearing a lighted taper, marched as in triumph to the church amid chanting of psalms and anthems of joy. The white robe, symbolic of baptismal innocence, they were privileged to wear during the coming octave. Should any of the newly baptized die within the octave, they were said to " die in white," in *albis obire*. This was considered a great grace, and indeed it is. The Sunday after Easter is still known as *Dominica in Albis*, Sunday in white ; for it was the last day on which the *candidati*, the white-robed, wore the spotless raiment. In England and other northern countries, where the baptisms were deferred until Pentecost, this day was popularly known as Whit Sunday or White Sunday (O. E., *Hwita Sunnandaeg*), on account of the white robes of the newly baptized. " It was on Whit Sunday," says Montalembert, " in the year of grace 597, that this Anglo-Saxon King (Ethelbert) entered into the unity of the Holy Church of Christ."

The white robe, symbolic of innocence, is still, according to the prescribed rubrics, handed to the newly baptized. After the priest has anointed the baptized child or adult on the crown of the head with holy chrism, to emphasize the fact that every Christian has laid up for him a crown in Heaven, the priest lays a white linen veil or garment over the head of the anointed and says : " Receive this white garment, and mayest thou bear it stainless before the Judgment-seat of our Lord Jesus Christ, so that there may be given thee life everlasting." This white cloth went by the name of " chrisom cloth." The baptized babe was

² Brand, *Observations on Popular Antiquities*, p. 160.

known by the name of "chrisom child." Should it die within thirty days it was privileged to be enshrouded in the "chrisom cloth," which was invariably given to the baptized as a precious keepsake. In the *White Pater Noster*, a nursery prayer, the "chrisom child" is thus referred to:

White Pater Noster, St. Peter's brother,
What hast i' th' t' one hand? White book levis.
What hast i' th' other hand? Heaven yate keyes.
Open heaven yates and stejk hell yates;
And let every crysome child creep to its own mother,
White Pater Noster. Amen.

The Church prescribes that at least one and no more than two stand as sponsor at baptism; if two, they should be man and woman, exemplary Catholics. These are known as godfather and godmother. Hence rose the word gossip (godsip). "Sip" means kith and kin, relation. Gossip (godsip) means spiritual relations, who occasionally taking a too lively interest in the family affairs of their godchildren drew down discredit on their distinctive class, and hence the present meaning which attaches to the word gossip. It was customary for the gossip to make presents at the christening and provide the godchild with all necessities. First and foremost among these presents were the Apostle spoons. These spoons contained on the handle a figure of the Apostles in relief. Hence the spoons and similar table utensils came to be made by the dozen. Wealthy "gossips" gave golden spoons, and all twelve of them. "Gossips" in middling circumstances were wont to give four spoons, probably in honor of the four Evangelists. Others gave only one spoon. Thus mention is made: "A Spoyne of the gift of Master Reginald Wolfe, all gylte, with the picture of St. John." From these golden Apostle spoons, indicating rich relatives, rose the phrase, as some maintain: "To be born with a golden spoon in one's mouth." Next to the Apostle spoons was the candle cup. This was the child's porringer. The presents included clothes and articles necessary for the child's immediate welfare. It is needless to say that formerly the children invariably received Christian names according to the laws of the Church. Fanciful and fashionable names as now in vogue among a certain class of Catholics

are of recent origin. Mixed marriages are greatly responsible for them. The custom of signing the initials of one's Christian name (a term rapidly becoming meaningless) originated within the last generation. It was a means adopted by the descendants of the Puritans to obscure the outlandish Biblical names handed down by an ancestry which purposely avoided the Saints' names characteristic of Catholics in olden times. It would be a most praiseworthy thing if Catholics were to observe the rule laid down in the Ritual of adopting Christian names, and of consistently using them as a mark of their allegiance to Christ, whether in speaking or writing.

Several features peculiar to the celebration of Whit Sunday in the churches are deserving of mention. As on all great festivals the churches were decorated with garlands and flowers, banners and tapestries. The color of the day is scarlet, emblematic of the fire of love and zeal which was poured forth upon the Church by the Holy Ghost. The aisles were strewn with sweet-smelling herbs and grass. Occasionally flowers, preferably roses, were by some contrivance showered down upon the congregation from the ceiling, in memory of the forms of fiery tongues descending upon the Apostles. Aiming at realism, and impressing upon the minds of the people the coming down of the Holy Ghost, a large dove, carved in wood and painted, was suspended with wings outspread above the altar.

As the church was the centre of religious life, so the church house was, in favorable seasons, the centre of social life. The church house, says Dom Gasquet, was the parish club house, the headquarters of parochial life and local self-government; the place where the community would assemble for business and pleasure. It was thus the focus of all the social activity of the parish, and the system was extending in influence and utility up to the eve of the great religious changes which put an end to the popular side of parochial life.³ The festivals of which the church house was the centre were commonly denominated "Ales." Various explanations have been given of this word, and after all that has been said, the Ale simply turns out to be what "Teas" are nowadays, the one taking the place of the other. Only after

³ *Eve of the Reformation*, Dom Gasquet, O.S.B., p. 300.

Vasco da Gama had discovered the way around the Cape of Good Hope to the Far East, and then not for many years, did tea become common in England. Well it was that it did, for the apostasy of the northern nations was followed by hitherto unknown excesses, as is shown by the records of the after-Reformation period. Remarkable it is that despite the hue and cry of the reformers against the customs of Catholic people of their times, little have they to say of any existing drunkenness, although ale was the ordinary drink in times when tea and coffee were unknown. Ale, like wine in Italy and France, formed the staple enjoyment, moderately used, of holiday gatherings. Hence these gatherings were straightway called Ales. The malt or money to purchase it was contributed by the people or secured with the funds of the guild. The ale was brewed in the church house, where were to be found the bakery and the brewery, kitchen and dining-room, meeting rooms and offices. Church ale was a generic term. Ales were denominated according to the festivals. Thus there were Easter ales, Whitsun ales, etc. The ales were, as a rule, kept for a double purpose, namely, to amuse the people and often also to secure funds. The funds of the Whitsun ale were destined for the poor. The poor were not neglected in the Middle Ages. Least of all were they huddled off to almshouses, that cold charity of modern invention. A writer of the seventeenth century quoted by Brand, says: "Mr. A. Wood assures me that there were no almshouses, at least they were very scarce, before the Reformation; that one over against Christ Church, Oxon,⁴ is one of the ancientest. In every church was a poor man's box, *but I never remember the use of it*;⁵ nay, there was one at great inns, as I remember it was before the wars. These were the days when England was famous for the gray goose quills."

As to how the Whitsun ale and church ales in general were conducted, the writer just quoted says: "There were no Rates for the poor in my grandfather's days; but for Kingston St. Michael (no small parish) the church ale of Whitsuntide did the business. In every parish is (or was) a church house, to which belonged spits, crocks, etc., utensils for dressing provisions. Here the housekeepers met and were merry, and gave their charity. The

⁴ Oxford.

⁵ Italics mine.

young people were there too, and had dancing, bowling, shooting at butts, etc., the ancients sitting gravely by and looking on. All things were civil and without scandal. The Church ale is doubtless derived from the Agapai or Love Feasts, mentioned in the New Testament." In this last statement the writer errs. The Church ales had as little to do with the Agapai as our teas have. Both are natural developments of social life. However, he is an unbiased witness to the Whitsun ale as conducted even after the Reformation. The people were still Catholic at heart. They clung tenaciously to the customs of old. Had the monarchs of England let the people alone, they never would have lost the Faith. Had freedom of worship prevailed in England four centuries ago as it does to-day, England would be no doubt the leading Catholic power of the world. Force and fraud and little else are writ in the pages of the Reformation.

HENRY BORGMANN, C.S.S.R.

Annapolis, Md.

Criticisms and Notes.

THE CAMBRIDGE MODERN HISTORY. Planned by the late Lord Acton, L.L.D., Regius Professor of Modern History. Edited by A. W. Ward, Litt. D., G. W. Prothero, Litt. D., Stanley Leathes, M.A. Volume II. The Reformation. New York: The Macmillan Company. (London: Macmillan & Co.) 1904. Pp. 857.

The average critic will be tempted to review this volume of the Cambridge Modern History in parts. It is the work of thirteen writers, whose sympathies, whilst dealing with the same subject, albeit they describe separately its different phases, do not always run in a parallel direction. Lord Acton, who planned this symposium, believed that a fairer estimate and a more correct perspective of the influences, as well as of the motives that shaped them, could be obtained, if the student of history—and this applies especially to the history which deals with religious conflicts—were allowed to compare the judgments of men who presented the facts from different viewpoints of mental experiences. Such a result, though desirable, may of course be marred by the predominance of a certain bias in the selected representatives of the collated views. Whether, or how far, such bias exists in the present case, must be determined by the ordinary standard of historical or literary criticism. One cannot forget that the motives of the reformers and the merits of the reforms with which the volume deals, have been subjected to very opposite criticism from Catholics and Protestants, and although the rancor which animated historical polemics in days following the conflict itself has given way to the more judicial temper of the remote looker-on, the subject itself of religion hardly admits of judgments entirely free from sentiment. If Protestants who take their bias from Protestant writers of history were to read Catholic histories, they would, if otherwise mentally balanced, be disposed to inquire into the truth which lies between two extreme interpretations of assumed facts. The same is to be said of Catholics who, having viewed matters in the Church Militant as partaking exclusively of divine heroism, allow no motives to their opponents which might justify or explain either their actions or their belief. In either case it ought to be clearly established that the evil which men do under the shadow of a sacred

institution does not reflect its malign purpose upon that institution, any more than the sincerity and honest zeal of men appealing to an idol against vice, or misrule might be claimed to establish heresy as divinely approved.

The success of Lord Acton's plan to present historical facts and the influences connected with the so-called religious Reformation of the sixteenth century in their true light may be said to depend in the last analysis upon the impartiality of his own judgment in selecting the witnesses who are to state the facts, and their opinions regarding them. If there be six on one side and six on the other representing two extremes of opinion upon the same facts, the student may form, if he be willing and just, an independent estimate. But it is evident that among twelve or thirteen writers, none of whom represents an extreme opinion, there might result an infinite variety of wholly inadequate judgments as to the real merits of an issue such as themes connected with religion present to us. As an article of devotion, a "chapter" is a useless thing to an atheist, a hateful thing to a Protestant, a most valued thing to a Catholic. Shall a board of agnostics pronounce justly upon its worth *as an article of devotion* by stating that it is a tolerable thing under certain circumstances?

Of the writers selected to pronounce here upon the merits of the conflict between the Old Church and the men who saw and wished to correct abuses in her fold, there is one Catholic—Dr. F. X. Kraus, of Munich, now dead. Lord Acton himself was to have written the chapter on the Council of Trent, but death prevented this. His views, as a Catholic, would have been more sympathetic, no doubt, liberal though he was ever disposed to be in matters of Church polity and doctrine, than those of Professor Laurence, who practically supplies that chapter in his contribution under the title, *The Church and Reform*.

To the Assistant Lecturer of Trinity College (London) the Council of Trent succeeded in subordinating "the wider interests of humanity to the supposed requirements of religious faith" (p. 688), and he sees a curious likeness "between Puritanism in England and the movement of which Caraffa and Ignatius are the typical representatives in the Roman Church." He admits indeed a "revival of Catholic scholarship" at the close of the sixteenth century, and allows that "the Jesuits were the equals in learning of their adversaries, and their educational system was immeasurably superior" (*ibid.*); and again that whilst Protestantism in Germany was torn asunder by petty

feuds, Catholicism was restored "by sheer force of superior ability and unremitting labor, first in the Rhinelands and then on the Danube." Nevertheless, there is everywhere the note of censure, either expressed or implied, of Catholic institutions and efforts. Thus the "Inquisition," to take a hackneyed subject of attack against the Church, is an evidence of the tendency to persecute "which appeared in the Church in very early days, but its lawfulness was always challenged." Professor Laurence is satisfied in truth that "the Papacy never had complete control of it;" but he tells us, nevertheless, that it was the "Roman Inquisition" which "achieved the purpose of bringing back the old intolerant spirit into the government of the Church" (p. 650). His estimate of the Jesuits is a tribute to their organization, but he emphasizes the shortcomings of the Society when he tells us that Melchior Cano called them "the precursors of Anti-Christ," and that St. Charles Borromeo viewed their activity with suspicion, without adding that the fanatic opposition of the learned Dominican to the new Order of St. Ignatius was condemned as unjust, even by Cano's superior and by John de la Pena, also a Dominican, who wrote what must be taken as an apology of his confrère's unreasonable attacks. As for St. Charles, his displeasure was at most directed only against certain individuals in the Order who mistook political agitation in their own case for missionary zeal. Similarly does the author of this chapter view as injurious such Catholic institutions as clerical celibacy which "accentuated the division between the Church and the modern world." The Index of Forbidden Books helped, he thinks, to cut off the peoples who continued to adhere to the Catholic Church "from the culture and science of the North" (p. 687).

There are four chapters from the pen of Prof. A. F. Pollard, of London University College, which deal in particular with the conflicts of the Church in the social and national relations which she was obliged to maintain. It is of interest to note the author's particular attitude in these chapters. Regarding Luther's responsibility for the uprising of the peasant classes in Germany, the author, after a review of the various interests involved, tells us that "his [Luther's] conduct will always remain a matter of controversy, because its interpretation depends not so much upon what he said or left unsaid, as upon the respective emphasis to be laid on the various things he said, and on the meaning his words were likely to convey to his readers" (p. 192). This estimate gives us a glimpse into our historian's judgments on the

whole. He does not explicitly pronounce on one side or the other, as the average partisan would, though he sometimes pronounces on both, as the case may be. And thus far the student is left to conjecture the value of the things he is made to see. Nevertheless, it is apparent that the author is not free from bias. Is it lack of critical acumen and misconception of actual facts when he says: "The old error that versions of the Scriptures in the vernacular tongues were almost unknown before the Reformation has been often exposed, but it is not so often pointed out that these earliest translations were based on the Vulgate, and thus reflected the misconceptions of the Church against which the reformers protested. It was almost as important that translations into the vernacular should be based on original texts as that there should be translations at all, and from a critical point of view the chief merit of Luther's version is that he sought to embody in it the best results of Greek and Hebrew scholarship" (p. 164). Is this true? The Revised Version has answered the question, so far as comparison of the early English translation with the Vulgate rendering permits, in the opposite direction, and beyond this we know that Luther actually mistranslated the original in different places in order to have a weapon in Scripture for his opposition to the traditional teaching of the Church. His insertion of the word "allein" in the Epistle to the Romans, (Rom. 3: 28,) his rendering of *ecclesia* as "Gemeinde" and *presbyteri* as "Aelteste," his exclusion of the entire Epistle of St. James, are very clear evidences of a distinct tendency to render the Scriptural text subservient to his doctrinal aims.

Of Luther's character he gives us a significant trait in the section dealing with the bigamy of Philip of Hesse. Luther had secretly approved of the unprincipled Landgrave's pretended divorce, and "wished to brazen the matter out with a lie" in case his approval should become public, as it surely would. "The secret 'Yea,' he blasphemously wrote, must for the sake of Christ's Church, remain a public 'nay.'" So far our historian is candid, but it is hardly pardonable in an historian who pretends to be unbiased when, speaking of this episode of the Reformer's and his princely friend's conduct, he tells us: "The same idea had occurred before to Clement VII; a previous Pope had licensed bigamy in the case of Henry IV of Castile." This reads as if Professor Pollard intended to couple Clement VII (of which name there was an anti-pope at the time of Henry III of Castile) with the fickle and profligate Henry IV of Castile. If he refers to Clement VII's action with regard to Henry VIII of England, his allu-

sion rests upon a false reading of historical documents, as Father Herbet Thurston shows in an article on the subject in the current number of the *American Catholic Quarterly Review*. As for Henry of Castile, we should like to see proof of the statement that "a previous pope" sanctioned bigamy in his case.

If our criticism thus far has suggested the impossibility of taking the Cambridge History of the Reformation for a strictly unbiased presentation of the subject, we must record a decided exception in the case of Professor James Gairdner, who deals with the subject of Henry VIII. Not only is he entirely qualified, as is the case of the other writers, to view the facts in their connection, but his soundings of the motives and the mutual bearings of the agencies at work are so free from all suspicion of unfairness, that a better judge could not have been selected to do justice to the actors involved in the history of the early English reform movement. Those of our readers who have seen the same author's *History of the English Church in the Sixteenth Century from Henry VIII to Mary* need not be assured of the impartial methods adopted here to give a correct portrait of the English monarch to whose libertine desires the national Church owes its origin and abnormal life. Of Wolsey he gives a splendid portrait, "with nothing mean or sordid in his character." His picture of Sir Thomas More may be summed up in these words: "A true saint without a touch of austerity, save that which he practised on himself in secret, he lived in the world as one who understood it perfectly, with a breadth of view and an innate cheerfulness of temper which no external terrors could depress" (p. 443). To Henry VIII himself the author by no means denies the ability of a great monarch, whose course was simply misdirected by passion and selfishness. What Gairdner says of the translations of the Bible before and under Henry gives a correct view of the attitude of the Church toward the versions in the vernacular. She did not wish to have the truth of Holy Writ perverted and misconstrued. "This was the feeling which inspired the constitution of Archbishop Arundel in 1408, forbidding the use of any translation which had not been approved by the diocesan of the place or by some provincial council" (p. 464). Speaking of Tyndale's version, denounced as erroneous and heretical by the Catholic authorities, the author deems it just to remark that "no doubt the language in many parts tended to discredit Church authority,"—which is perfectly true, but rarely admitted by the defenders of the popular English Bible.

Among the other writers in this volume special mention deserves

to be made of Mr. Lindsay, of Glasgow, who has the chapter entitled "Luther," and a brief summary of events dealing with the Reformation in Poland. His portraiture of Luther is that of an earnest admirer, although he allows for shortcomings such as are usually emphasized by those who denounce the Reformer as incapable of sincerity. Here, as in other parts of the volume, we gladly recognize certain statements which on the whole strengthen the position of the Catholic side when attacks are made upon the Church for her supposed hostile attitude to Bible study. Staupitz, the Vicar General of the Order to which Luther belonged, "advised him to study the Bible" (p. 115). "Luther never knew much Hebrew," at least before he turned reformer. How much he acquired later on to enable him to translate from the "original" we must conjecture. These and similar utterances coming from a distinctly non-Catholic source establish some precedent for the objections which Catholics urge against what is regarded as popular history.

We cannot dwell here in particular upon Professor Tilley's treatment of the Reformation in France, or that in Switzerland by the Rev. J. P. Whitney. Suffice it to say that these follow the general trend of the above-mentioned writers with the exception of Mr. Gairdner, whose impartiality is manifest. The same may be said of the remaining authors, although their special topics render their views of less importance from the religious standpoint. Professor Leathes has two chapters on "Hapsburg and Valois;" the Rev. A. M. Fairbairn, two on "Calvin" and the "Tendencies of European Thought" at the time of the Reformation. Professor Collins, of King's College, who treats of the influences of the Reformation in Italy, Spain and Portugal as well as in Scandinavia, keeps his natural sympathies evidently in control, especially when speaking of the Inquisition which, though ostensibly religious, was in reality fiscal. We should like here to dwell upon the treatment of Philip and Mary of England by Professor James Bass Mullinger, and upon the character of Mary Stuart as both he and Mr. F. M. Maitland picture her in their respective parts, but space forbids. We spoke above of Pollard's delineation of the Religious Conflict in Germany; it should have been added that he also has supplied the chapter on the Reformation in England under Edward VI.

In conclusion we would say a word regarding Dr. Kraus' introductory chapter upon Medicean Rome. What strikes one at once as a departure from the beaten track of historical judgments resting upon

the statement of contemporaries, is his estimate of Leo X. He ascribes his supposed greatness to the contrast which his personality presented to the harshness and violence of his greater predecessor. He denies him any distinct superiority of character or intellectuality and even questions his generosity as a patron of the Renaissance. Of Clement VII he gives us a hardly less encouraging picture, describing him as a pope who cared more for the interests of his family than for those of the Church. These estimates may be correct, but they are not sufficiently relieved, and minimize the difficulties which shaped the actions or policy of these two Pontiffs. The reign of Adrian VI, which intervened between Leo X and Clement VII, was too short to bear any fruit, though Professor Kraus holds that Pontiff to have been honorable, wise, sincere (p. 27). That the administration of the Church at the beginning of the sixteenth century needed reform in head and members will be admitted by all. But efforts to bring it about were made and realized under Alessandro Farnese as Paul III, who saw on the one hand the inroad of Lutheranism, on the other the foundation of the Society of Jesus and the convocation of the Council of Trent. Paul IV and Pius V carried out the reforms in Italy. Dr. Kraus believes that the terrorism which this reform movement begot as evidenced in the Inquisition, whilst "stamping out the *sola fides* belief, crushed culture and intellectual life out of Italy." Such is the estimate of a writer whose magnificent works in history and Christian art, after having won him a place in German Catholic literature, have been unable, nevertheless, to free him from the imputation of having made needless concessions to those who on historical grounds have attacked the Church. We regret with the editors of the present volume that the bibliography of his contribution has had to be omitted. Like Lord Acton he was a man of vast erudition, whatever we may think of his seeming tendency to conciliate anti-Catholic criticism of the Papacy.

H.

NEWMAN. By William Barry. (Literary Series.) Illustrated. New York: Charles Scribner's Sons. 1904. Pp. 225.

Dr. Barry has given us a unique picture of Newman. It is in no sense conventional. He barely touches upon those personal qualities for which most of us love and revere Newman as the man of lofty spirit who sought truth simply; the generous controversialist who used his power to wither arrogance only when driven to defend the honor of his Church; the friend who, despite "a temper imperious and wil-

ful," drew to him the souls of men with a most attaching gentleness, sweetness, singleness of heart and purpose. Here and there we meet a glimpse of that passionate instinct of Newman's rare friendships, so well symbolized in the triple heart of his escutcheon as Cardinal, as when he cries out over Hurrell Froude's image, in death :

Ah dearest ! with a word he could dispel
 All questioning, and raise
 Our hearts to rapture, whispering all was well
 And turning prayer to praise.
 And other secrets too he could declare,
 By patterns all divine,
 His earthly creed retouching here and there,
 And deepening every line.

But if Dr. Barry makes mention of these things, it is briefly and with the graphic decision of a writer in whom intellectual genius predominates over the sentiment of expression. The early influences that directed the aspirations of Newman, the studies, especially of the Greek Fathers which culminated in the discussions known as the Tractarian Movement, his final conversion with the sacrifices it entailed, which have been so eloquently touched upon under the figment of Charles Reding, by the author of *Loss and Gain*, these facts are treated in the book before us merely as preliminary statements necessary to a full comprehension of Newman's character as a writer, and his position as an important representative in the history of English Letters.

But it must not be imagined that Dr. Barry attempts to separate Newman's activity as a literary man from his religious influence. On the contrary. He shows how the whole strength and splendor of Newman's style and language are to be traced to the fervor of his convictions as one who sought the Catholic truth. He makes us realize that Newman was before all things a preacher and teacher ; that he never had any ambition to shine in literature for its own sake ; that if he became " the leading author of a school," it was that religion, not learning, or art, or style, as such might gain the benefit. The very qualities which we admire in the classic models, and for which Newman's style is sometimes exclusively praised by those who forget that his graceful use of such weapons was but an accident to the deeper and nobler purpose of expressing the convictions that make for truth and virtue, as illumined by Revelation, are secondary aims with him. He looked upon the ideals of " order, tranquillity, popular

contentment, plenty, prosperity, advance in arts and sciences, literature, refinement, splendor," as lesser gifts than any of those which come to us through religion. The gentleman of the world with his calm reason, his graceful manner, his correct speech, was to him the legitimate product of classic heathenism, very inferior to the emotional and inconsistent Christian who bases his moral action upon motives that proceed from supernatural sources of evidence. And so Newman regards literary culture. He believes that true excellence in art is the monument not so much of skill as of power; and power comes not from training, though training may help its use, but from a divine grace that begets an inexpressibly keen conviction. Thus the force and surety of any great writer's logic may be "imaged in the tenderness, or energy, or richness of his language."

With these preconceptions of Newman's genius and aim does Dr. Barry analyze the *Apologia pro vita sua*, which demonstrated to English minds its writer's own love of truth. He follows up the position thus established by showing how Newman set to work creating a method whereby truth was proved to be attainable. This leads our author to a splendidly argumentative survey of his subject's logical powers to demonstrate the cogency of Catholic belief, as set forth in the University Sermons and in the *Grammar of Assent*.

From this Dr. Barry gracefully leaps over into what may be called Cardinal Newman's new life. Of the *Grammar of Assent* its writer had said "it is my last work." He meant to remain henceforth a hermit in his Oratory at Edgbaston. It was not to be quite so. But despite his being forced to take up the discussion with Gladstone regarding the bearing of the Vatican Decrees, and his subsequent elevation to the Cardinalate, Newman's "every third thought had," as his biographer expresses it, "been his grave." In 1865 the death of a dear friend had aroused musings upon the subject which he afterwards cast into the form of a dramatic poem. By accident it was found among his papers which had been submitted to a Father with something of a suggestion to destroy early useless literary efforts of the recluse at Birmingham. Among such papers was *The Dream of Gerontius*, which Dr. Barry also passes in principal review, and likens to Calderon's *Autos Sacramentales*, at once an allegory and an act of faith.

With this our author sums up in two following chapters the characteristics of Newman as a literary man, and as an historical figure,

assuming its natural position among the greatest influences in English Letters during the nineteenth century.

We have said, following Dr. Barry, that Newman had no ambition to shine in literature for its own sake. This does not mean that he was not careful to imitate the best classical patterns and to take great pains with everything that he wrote. Indeed he himself assures us of this, showing that he fully realized how valuable is the correct and graceful disposition of thoughts and words as weapons in the defence of truth. The secret of good style is the intimate conviction and knowledge which the speaker has of the thesis for which he pleads; and hence our author in outlining the figure of Newman for this series of "Literary Lives," must necessarily dwell upon those convictions principally as giving shape to the raiment in which the possessor dresses them. "Every day Newman made a point of translating one English sentence into Latin," which language he wrote, we are told, with ease and idiomatically. His model was Cicero. Hence his style incorporates naturally the Roman's structure of sentence and period, the rhythm which his ear, fastidiously keen, demands. There is in Newman's writings the "leisurely rhetoric, the senatorial grace, the instant authority" of the prince of Latin prose writers. The French critic Dimnet likens him to Bossuet, though Newman is perhaps even somewhat more academic. He is strikingly different from Macaulay, inasmuch as he lacks the conscious fury of the Western Celt. He employs less of coloring in his imagery than Ruskin, less of sound than De Quincey; in his spiritual affinities as in his fortunes and natural disposition he resembles Fénelon; and yet he stands out in solitary contrast from all these. He is inimitable, because he is so natural, and nature does not often show two souls alike. As a teacher, Newman is the demonstrator of the idea of growth, of development by the process of incorporation, in Catholic doctrine and discipline. His four great leading principles are—implicit reason, economical representation, symbolic expression, and the necessary development that goes with adaptation of faith to growth. Thus he bridges the gulf between reason and experience.

The sum of his writings, says Dr. Barry, portray a man "whose language, always sincere, was wrought up little by little to a finish and a refinement, a strength and a subtlety, thrown into the forms of eloquence beyond which no English writer of prose has gone. It had its limits, at least in the using. But there seems to be no subject and no character to which it would not be equal. It is invariably just,

tender, penetrating, animated, decisive, and weighty. It is eminently pure. It has learned to smile; it can be entertaining, humorous, pleading, indignant, as its creator wills. It lends grace and persuasive charm to the most recondite of arguments. It is at once English of the centre and Newman's own style, inimitable because it is natural. By it he will live when the questions upon which it was employed have sunk below the horizon, or appear above it in undreamt-of shapes; for it is itself a thing of light and beauty, a treasure from the classic past, an inheritance bequeathed to those peoples and continents which shall bear onward to far-off ages the language and literature that entitle England to a place beside Rome and Hellas in the world's chronicle."

These are graceful words and are evidence how aptly the painter of this literary portrait of Cardinal Newman has been chosen.

ARTHUR WALDON.

LIFE OF HIS HOLINESS POPE PIUS X. Together with a Sketch of the Life of his Venerable Predecessor, Pope Leo XIII, and a History of the Conclave. With a Preface by His Eminence, James Cardinal Gibbons. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 400 (illustrated).

SA SAINTETÉ PIE X. Vie populaire anecdotique. Par Enrico Martinelli. Traduit de l'Italien. Paris: Ancienne Maison Ch. Douniol (P. Téqui, 29 Rue de Tournon). 1904. Pp. 64.

PAPST PIUS X. Ein Lebensbild des heiligen Vaters. Von Mgr. Anton de Waal, Rector d. deutschen Nationalstiftung von Campo Santo. Mit Titelbild und 107 Illustrationen. Zweite Auflage. München, Bav.: Allgemeine Verlagsgesellschaft m. b. H. 1904. Pp. 198.

It is evident enough that a life of Pius X at this stage of his rule as Pope is very largely a fiction of enterprising genius, to which the bookseller will needs give his support, and prominent churchmen will say a graceful "Amen," if they cannot be induced to write a preface. Nor can it be said that the enterprise is blameworthy, since it searches out what is best in a good life and pictures it in such colors as are likely to inspire a legitimate confidence in the future acts of one to whom all the world looks up as to a leader. Moreover, if, when in years to come the Pontiff shall have left the impressions of his government as Pope upon the world at large so as to make his life as king of the priesthood on earth a subject for the study of the wise, we shall have to hearken back to the days of his comparative obscurity to make them a sort of groundwork for the statue that is really eloquent as the

model of a pontiff. Meantime the "lives" so called are merely descriptions of pedestals, although the inventive genius of the stone-cutters manages to give them prophetic shapes where we should not look for them if the things prophesied did not remind us of the things that had happened.

Enrico Martinelli's *Vie anecdotique* is a specimen of the humor that derives its facetious qualities principally from the label under which it is published. Withal there are some pleasant incidents which—even if they are not true—are of the kind likely to happen in the life of a genial priest, such as the august Pontiff evidently was, and of which the traces remain in his manner now, when grave cares overshadow his daily life. The Pope's humble birth and early connections furnish the greater part of the pleasant memories of his personality which the industrious biographer has collated, and the unpretentious ways of Joseph Sarto, whether we meet him as chaplain at Tombolo, or as curé at Salzano, or as Vicar General at Treviso, or as Bishop at Mantua, or as Cardinal Patriarch at Venice, suggest many edifying items which gain a point by their humorous contrasts. Thus we read that when Father Sarto had been elected Bishop of Mantua, but before the act was generally known or officially ratified, he undertook a journey to Padua, in order to consult with his old patron and friend, the Bishop of that See, about his prospective duties. The train arrived at Padua early in the morning, and the priest, instead of going directly to the Bishop's house, stopped at a near parish church to say Mass. The pastor of the place, not knowing him, asked whence he came.

"From Treviso."

"What office do you hold in Treviso?"

"None."

"None? Well, what do you do there?"

"Nothing."

"But you must have some charge, a parish or curacy or a chaplaincy?"

"No, I have none."

"Are you suspended?"

"No."

"Well, I take your word for it, you look honest; you can say Mass once, but we must inquire from your Bishop, whom I know."

Whilst Father Sarto was vesting for Mass the pastor instructed his sacristan to watch how he said it and to report. The sexton reported that the strange priest was a very devout man, as one could

easily see from the way he said Mass. So the pastor took Father Sarto aside and said to him :

“ I must speak to your Bishop to give you something to do ; there is plenty of work in your diocese, and you ought not to be idle.”

“ No,” replied the stranger from Treviso, “ I know it well ; but the Bishop could hardly give me anything to do.”

“ How is that ? ”

“ The Holy Father is sending me to Mantua, and I fancy there will be enough work there for me, and that is out of the Bishop of Treviso’s jurisdiction.”

The rest of the conversation must be imagined.

As regards the biography by Monsignor de Waal, we have no criticism whatever to make. He has brought together many authentic facts about Joseph Sarto’s life, and they are marshalled in what may be called historiographic fashion, leading up to the ceremony of the coronation in St. Peter’s at Rome. The illustrations and the choice typography and binding of the slender quarto volume make it a handsome souvenir of any event connected with the present Pope’s activity.

The volume issued by the Benziger Brothers is much larger, owing to the accounts which refer to the Life of Leo XIII and the transition period between his death and the election of the new Pope, of which we have full details. The book is intended chiefly as a premium for subscribers to Benziger’s popular monthly magazine, which is making its way into the Catholic family circle and deserves thus far every commendation as an interesting, up-to-date, and clean vehicle of intellectual entertainment such as is needed for the Catholic home.

LETTERS FROM THE BELOVED CITY. To S. B. from Philip. London, New York and Bombay: Longmans, Green & Co. 1904. Pp. 134.

Philip writes agreeably for those who may be disposed to look for or accept light on the teachings of the Catholic Church. His book consists of fourteen letters addressed from “ the Beloved City,” which in this case stands for Rome, to a non-Catholic friend in England. The writer aims principally at showing a way to a reconciliation between Englishmen who agree upon the fundamental doctrines of Christianity, with the one true Church of Rome. For this purpose he avails himself of the arguments of David Lewis in his *Rise and Growth of the Anglican Schism*, of Waterton’s *Pietas Mariana Britannica*, and of Fr. Bridgett’s *Our Lady’s Dowry*. The fact and the necessity of one fold and one shepherd ; the fitness of a single institution which

represents the Church of Christ by its notes of unity, holiness, catholicity and apostolicity, and excludes all idea of disagreement or separation in faith and discipline; the office of motherhood of that Church illustrated by the character of Mary the Mother of Christ, whose special claims upon England as "Our Lady's Dowry" the author dwells upon; and the hope of pacification of hearts and minds through her—these are the topics which suggest the line of argument adopted by "Philip" in his persuasive plea. One of the most attractive features of these letters is their lack of formality and an entire absence of that didactic and argumentative style which is so apt to irritate the mind unprepared in the search for the truth to disregard its accidental form. The style is simply popular, yet the absence of dogmatism does not create any suspicion of unseemly compromise with regard to the fact that the Anglican position claiming "Catholicity" is simply a delusion.

VIAJES EN ESPAÑA Y SUD-AMERICA. Con el objeto de conseguir fondos para la Capilla Hispano-Americana del Santísimo Sacramento en la Catedral de Westminster, Londres. Por el Presbítero Kenelm Vaughan. Tomo I. Con ochenta y tres ilustraciones. New York: Christian Press Association Publishing Company. 1904. Pp. 346.

It is difficult for one who does not know the temper and traditions of Catholic Spain from within to form a just estimate of this offering of an Expiatory Chapel. The whole value of life is summed up in our appreciation of sorrow, and sorrow's deepest meaning lies in its capacity to expiate sin. Among the nations those of the South have, as a rule, a clearer perception of this truth than the more generally consistent, because less sensitive, races of the North. Hence expiatory churches and chapels representing the work of reparation are common enough in Latin countries, and when we find them in other lands they owe frequently their initiative and maintenance to the zeal of inherited fervor traceable to Italian, French, or Spanish blood. This applies in a measure to the erection of *la Capilla del Santísimo Sacramento* in the new Cathedral of Westminster. We believe there is some Spanish blood in the Vaughan family. At all events, there has been in that family as a well-known heirloom the magnificent spirit of self-sacrifice and the love of the Blessed Sacrament which revived in the beautiful life of Clare Vaughan the spectacle of the noblest type of martyrdom. She understood the secret of life for God, and she had exhausted all its virtue into her own virgin heart when she laid down her body at the foot of the altar, "a living sacri-

fice, holy, pleasing to God, a reasonable service" (Rom. 12:1), in the cloistered sanctuary of the Poor Clares at Amiens. She had learnt the art from her mother, even in the cradle; and we need not wonder that the late Cardinal, her brother, should share this sublime understanding of the Cross, half-hidden to the outside world beneath the purple; or that Father Kenelm should have devoted his life to the same object of expiation through adoration of the Blessed Sacrament. He had, indeed, taken up this work of reparation many years ago by the establishment of an association, since then erected into an arch-confraternity of "Divine Expiation" under the protection of the Holy See. The mission of securing the means by which to build a chapel where the impulses of loving worship might perpetuate this work of expiation for centuries to come rightly fell to Father Vaughan. It involved labors in which the task of gathering alms from generous lovers of the Blessed Sacrament in Spanish countries the world over, became subordinate (and therefore magnificently successful) to the efforts of apostolic zeal by which the missionary of Eucharistic expiation fanned into living flames the devotion to the Sacred Heart.

The book before us is a sort of guide that shows us whither his desires to spread the love of the Blessed Sacrament, and to make atonement for the thoughtlessness and malice of men, led Father Vaughan during a number of years. It tells us of the ways he took, the persons who generously seconded his efforts, and the results thus far attained. It is not a volume of which one might write a critical review; but a book that gives the editor an opportunity of directing his readers to the appreciation of nobler enterprises than either literature or mental science are ordinarily calculated to foster.

PIPPO BUONO. *A Simple Life of Saint Philip.* With sixty-three illustrations. Edited by Ralph Francis Kerr, of the Oratory. St. Louis, Mo.: B. Herder. (London: Harrison & Sons, B. F. Laslett & Co.) Pp. 197.

There are few Saints of whom we read that they had such a singular attraction for children as St. Philip. Yet there has been no life of the Saint in English which is likely to draw young hearts to an understanding of the secret that made the little boys run after the sweetly gentle priest in the streets of Rome, or climb upon his knees as he sat down in his cloister garden to tell them of the Holy Child. Father Ralph, as the author of this volume is known at the Oratory, the home in England of St. Philip, has accordingly written a short, simple, and picturesque life of the holy Founder, and affectionately

dedicates it to the Boys and Girls of the Oratory schools. He calls the Saint "Pippo Buono," for that was the name by which the little lad was known at his home in Florence, and though he became in time an old man, the name may rightly be applied to him at all times because of the simplicity and goodness of heart which made him a lover of children and beloved by them as one of themselves. Father Kerr would have him known everywhere; and "it is only by thinking and thinking about a saint that we can get to know him, and make him such a part of our lives that we naturally turn to him when we want help, try to do as he would have us do, and love every word he said, and everything he did."

Yes, these are the books that educate; may we soon have more of them for our boys and girls.

In the meantime let us use this life to teach the young to love, as the Roman boys three hundred years ago loved him, the Saint who did so much to make holiness attractive to young and old. His feast is not far off, and "Pippo Buono" will be a good reminder of what the feasts of our saints are meant to cultivate.

Recent Popular Books.

The purpose of the RECENT POPULAR BOOKS department is to give information to Catholic readers regarding the scope and character of new books likely to attract attention. While we deem it our duty to point out whatever is of an unhealthy tone or tendency in current fashionable literature and thus to guard the Catholic reader against it, we do not wish to be understood as recommending books which may be *characterized* by us without protest or criticism inasmuch as they maintain a neutral attitude toward faith and morals. It will be sufficient for consistent Catholics to know that certain books serve no better special purpose than to pass time, and that, however interestingly they may be written, or however much appreciated by a worldly-minded society, they are best known, not by being read, but through a brief unbiased notice of their contents and aim. Books that are elevating and helpful in the education of mind and heart, even when not written by authors professedly Catholic, will receive special and favorable criticism in our department of CRITICISMS AND NOTES. Popular works from Catholic pens are, *as a rule*, sufficiently discussed in our periodicals to dispense THE DOLPHIN from anything beyond a notice of them, since it should be understood that Catholics will acquire such books for their libraries.

Azalim: "Mark Ashton." *Page.*
\$1.50.

A romance of the court of Ahab, representing Jezebel as secretly married to a recreant Nazarite, the brother-in-law of Elijah. The descriptions of Baal

worship are not too hideous, yet Jezebel does not belong to her century, but rather to that of the "paper" upon which the love-letters of the story are written, and the entire story betrays lack of imagination.

Bright Face of Danger: Robert Neilsen Stephens. *Page*. \$1.50.

Henry IV is omitted from all the scenes of this story of his reign. It relates the actions of a young man who, going forth from his father's house a most extraordinary fool, disobeys all the good advice given him, but returns in a few weeks, having proved his bravery and found a beautiful and virtuous wife. He is the son of the *Sieur de la Tournoire*, hero of one of the author's earlier novels.

By the Good Sainte Anne: Anna Chapin Ray. *Little*. \$1.50.

A Protestant American girl staying near the shrine of St. Anne de Beauprè, finds the place dull, and laughingly says that she will ask the Saint to work a miracle and give her some excitement. The excitement comes in a series of adventures through which she is made happy, and the reader is amused by her encounters with an Englishman and two Canadians. The author introduces a few serious words about the shrine by way of compensation for the girl's innocent levity.

Cadets of Gascony: Burton F. Stevenson. *Lippincott*. \$1.50.

Two stories of France in the reign of Henry IV. They are of the Weyman type, and good of their kind.

Commuters: Albert Bigelow Payne. *J. F. Taylor*. \$1.50.

A half serious, half comic account of the small vexations attendant upon the efforts of a small family to establish itself in a modest home near the city, but

in the country. Their health and comfort suffered from capricious strikes among the workmen, and the author sharply criticizes the trade unions.

Darrow Enigma: Melvil L. Severy. *Dodd*. \$1.50.

An old man is mysteriously murdered while sitting in a dark room with five persons, besides his daughter, and the story tells of the ingenious ways by which an amateur detective discovers the man who had vainly crossed the ocean to commit the crime, and, later, the needy rascal who was the real murderer.

Daughters of the Horse Leech: Margaret Doyle Jackson. *Houghton*. \$1.50.

One of the "daughters" is an extravagant girl of good principles, the other is a wife who ruins her husband financially, and whose own ruin and death come to pass through her greediness for money and admiration. The morality in certain outer circles of New York society is pictured as very low.

Day of the Dog: George Barr McCutcheon. *Dodd*. \$1.50.

An amusing tale of a lawyer whom a bull-dog keeps sitting on a high beam for hours, causing absurd complications, all coming to a happy end. The book is excessively illustrated and decorated, but is skilfully written.

Dollars and Democracy: Sir Philip E. Burne-Jones. *Appleton*. \$1.50.

Quiet and well-bred criticism of the ways, words, manners and

customs of Americans as seen by an Englishman during a long visit to this country. It is frank, but not rude.

Fire Bringer: William Vaughn Moody. *Houghton.* \$1.10.

The Prometheus myth, treated with great license, is the subject of some very good poetry, lyric and dramatic. The book is chronologically the first of a group of tales, the second of which, "The Masque of Judgment," appeared last year.

Frontiersman: Charles Egbert Craddock. *Houghton.* \$1.50.

Seven short stories of the Great Smoky mountain region, the actors being eighteenth-century pioneers, or Cherokee Indians, or both. The foundation of truth is material never before used, in correspondence and journals of the time and in newly discovered or newly explained Indian relics, and the volume is instructive, although written only to amuse.

He that Eateth Bread with Me: J. F. Mitchell Keays. *McClure.* \$1.50.

A wife divorced by her husband in order that he may marry an evil woman, astonishes her acquaintances by behaving decently, and refusing to marry any one else, and astonishes her husband when he would return to her by bidding him to be faithful to his second matrimonial partner. A merciful express train disposes of the superfluous lady, and the frightfully talkative niece of the heroine marries the man who was most eager to marry her aunt.

Superficially the book is written against divorce; substantially, it is unwholesome in detail and suggestion.

High Noon: Alice Brown. *Houghton.* \$1.50.

Short stories, cleverly wrought, each with a sharp crisis, to which all the events inevitably lead. The trait distinguishing them from the mass of short stories is their equal freedom from the petty spite that lays stress upon ugliness or evil of any sort, and from mawkish sweetness.

How Tyson Came Home: William H. Rideing. *Lane.* \$1.50.

An Englishman having made his fortune in the United States, returns home to search for the sister from whom he has heard nothing since his departure. He has the ordinary experience of the rich foreigner who falls among clever but poor men, and he comes perilously near marriage to a girl whose unspoken affection for him vanishes when she discovers that a lady's maid, betrayed by one of her kinsmen, is the missing sister. Tyson returns to the West to marry a clever, educated American, with a vocabulary that no cowboy would voluntarily use in a woman's presence.

I: In Which a Woman Tells the Truth about Herself. Anonymous. *Appleton.* \$1.50.

The narrator first describes the arts by which she made herself lovely and attractive, first to gain a husband, and afterwards to win a millionaire's favor for him, and then she tells of the devices by

which the millionaire endeavored to win her affection, and of the manner in which he was thwarted by an impossible doctor. The evil in the book is hardly tangible, but it is pervasive in spite of some three pages of plain truth in regard to the arts of dress and demeanor as practised by some of the nominally modest.

In the Bishop's Carriage : Miriam Michelson. *Bobbs.* \$1.50.

The story is told by a woman who, beginning as the companion of a burglar and a thief on her own account, becomes a successful actress as soon as an opportunity is open to her, uses her thievish genius to steal a document necessary to the success of her manager, and is promptly married by him. The bishop is the victim of a series of ingenious frauds and falsehoods devised by her, and his wife also becomes her prey. The machinery of the story is ingenious, but the heroine is barely possible, and the frank immorality in the early chapters and her open dishonesty are the subject of pages of silly sentimentalism.

John A. Andrew : Henry Greenleaf Pearson. *Houghton.* 2 vols. \$5.00.

This "Life" of the "war governor" of Massachusetts fills a gap left in the biographies of the time which are chiefly occupied with soldiers and congressmen, and have little to say of the State whence they came. The story of the manner in which troops were collected, of the difficulties with the President and the War Department, has never before

been told in detail, and is both valuable and interesting.

Knight of Columbia : Gen. Charles King. *Hobart.* \$1.50.

Two men are graduated from Columbia on the eve of the Civil War and pass through it, one, the civilian, doing his best to blacken the character of the other, and to injure him; the other serving his country first in the ranks and later as an officer, and coming at last to deserved honor and happiness. The mingled feelings of Northern men with Southern interests to protect, and the strange entanglements of personal and military duty are the basis of the story, which is written from the author's own recollections.

Nami-Ko : Kinjuro Tokutomi. *Turner.* \$1.50.

The Japanese mother-in-law's right to divorce her son's wife is the main theme which this novel illustrates for Japanese readers, the custom having come into some disrepute with the adoption of foreign ideas. The men and women are much more individual than travellers seem to find them, with much less ceremonious manners and infinitely worse tempers, and the book is worth more to a foreigner than ten volumes of sentiment and Japanese-English.

Neighbor : Nathaniel Southgate Shaler. *Houghton.*

A purely scientific inquiry into the relations between man and man, the formation of the tribe, the wholesome fostering and direction of sympathy and incidentally of the negro problem in

the United States and the relations of Jew and Gentile. It is exceedingly interesting, although here and there a phrase reminds one that science has not quite cleared the author's mind of Protestant superstition in regard to the Church.

Peril of the Sword: A. F. P. Harcourt. *Caldwell*. \$1.50.

A novel of the Indian mutiny, the story subordinated to the narration of actual events and the description of real British soldiers and civilians. It is as full a history of the rebellion as most young readers will require.

Rat-Trap: Dolf Wyllarde. *Lane*. \$1.50.

An African island colony is the scene, and all the characters misbehave themselves and excuse their conduct because the climate is disagreeable, and the white inhabitants are so few that they become tired of one another. Some passages are unspeakably gross.

Red Leaguers: Shan F. Bullock. *McClure*. \$1.50.

A Protestant Irish soldier of fortune leads a small company of Catholics in the next Irish uprising which, according to him, will take place in a few years, and he relates his adventures with complete unconsciousness that he is mean, contemptible, and brave only because he has not sufficient sense to discern a present danger. The author seems well acquainted with all the ugly types possible in Ireland.

Robert Cavalier: William Dana Orcutt. *Bobbs*. \$1.50.

One sentence suffices to characterize this story and exhibit the author's historical, theological and canonical knowledge. "I could not," says the heroine's father, "accept a Jesuit for my son-in-law." Similar absurdities are thickly strewn between the title page and "The Epilogue," which is unconscionably slow in coming.

Russia at the Bar of the American People: Isidore Singer. *Funk*. \$1.50 net.

A frank effort to prejudice the reader by an account of the Kishinef outbreak, presented in minute and horrible detail, but with very few vouchers, and by similar narratives of occurrences in other places.

Strong Mac: S. R. Crockett. *Dodd*. \$1.50.

A Scottish schoolhouse is the scene of the early chapters, with Roy McCulloch keeping order for Dora Gracie, the schoolmaster's daughter, who has taken her father's place after one of his pupils has disabled him by a knock-down blow. The author follows the lives of the girl and boy until they unite, in spite of rivals and enemies. It is a pretty story, although rather long.

Tomaso's Fortune: Henry Seton Merriman. *Scribner*. \$1.50.

A collection of short stories, pleasantly written and clever in many ways, but tainted by occa-

sional sneers at priests and the Church.

Views about Hamlet: Albert H. Tolman. *Houghton.* \$1.50 net.

Criticism of Shakespeare, views of English orthoepy, and Anglo-Saxon poetry, and a paper on English surnames, occupy this volume, which is valuable not only to those who make specialties of its subjects, but to educators curious to observe the methods of the University of Chicago, for the papers in the book, although prepared for many diverse occasions, are virtually approved by the University.

Vineyard: John Oliver Hobbes. *Appleton.* \$1.50.

The story of a weak man set to choose between a rich and hysterical girl and a second, who is poor and pretty. He hesitates long, and the latter girl, hesitating also, at last rejects him finally, and marries a stronger man. None of the personages is attractive, but the story is well written.

When the Tide Comes In: Lucy Meacham Thruston. *Little.* \$1.50.

A tale of two prolonged courtships set against a background of small fruit farming in Virginia, showing the possibilities of a strike among negro laborers swift to mingle politics with the labor question, prone to become murderous when mere abstention from labor does not attain their end, and equally prone to seek their former employers' aid in escaping from justice. The book is the

first study of this Virginian industry, and it is a good story, besides being accurate in description.

William Hickling Prescott: Rollo Ogden. *Houghton.* \$1.10 net.

This biography includes very little criticism and but brief account of the author's books, except such as is included in describing the work done upon them in a given time and the methods by which it was accomplished. Prescott's character and the means by which he improved it and his relations with his fellow-beings, are the chief subject. The historian's struggle with his defective eyesight and his denial of self in favor of his work are described at length.

Woman's Will: Anne Warner. *Little.* \$1.50.

The courtship of an American widow by a German, whom she dislikes at first, and whose English is very amusing, continues through the book, which is a highly agreeable tissue of humor and mild satire.

Wood Carver of 'Lympus: M. E. Waller. *Little.* \$1.50.

A hopeless cripple, almost desperate at the thought of the condition to which an accident has reduced him, learns how to carve wood, discovers that he is a genius, and is happy during his remaining years of life. The love affair of the man to whom he owes his redemption and certain other courtships are woven into the story, which is full of hearty cheerfulness and good feeling.

Yeoman: Charles Kennett Barrow. *Lane.* \$1.50.

There is more than one love affair among the young persons in the story, but its real hero is the old yeoman, insistent upon retaining his old ways, profitable or not, and angrily rejecting all proposals of change, especially those proceeding from a prosperous kinsman. The other personages, county gentry and rustics, are well presented, and the yeoman's daughter is a fine creature. A priest introduced as tutor to one of the characters is often addressed by his pupil as "old fellow."

Yoke: Elizabeth Miller. *Bobbs.* \$1.50.

The aim of this Egyptian romance is to show the Israelites

and the Egyptians as they appeared to Egyptian eyes, and to this end all the chief characters are Egyptian, except the heroine, a golden-haired Hebrew. The author is fairly successful in fulfilling her intention, and although some of her Egyptians are somewhat modern in thought, parts of the book are highly ingenious.

Young Explorers of the Amazon: Edward E. Stratemeyer. *Lee.* \$1.25.

The four young travellers of this series are shown a large part of Brazil in this book, and the ungainly and malicious fellow-traveller who has hitherto vexed them begins to reform. The story is much better written than its forerunners in the Pan-American series.

Literary Chat.

In view of the approaching festivities in honor of the Immaculate Conception of the Virgin Mother of Christ it is proper to recall some of the works on the subject issued at the time when the dogma was defined by Pius IX. Perhaps the best treatise in English is that of Bishop Ullathorne, *The Immaculate Conception of the Mother of God* (London, 1855), which explains the dogma and its motives, and is written in that exquisite style of devout conviction which characterizes all the literary treasures of that saintly prelate.

A treatise (xxx—322 pp.) by Dr. J. D. Bryant, a physician and convert to the Catholic faith, entitled *The Immaculate Conception of the Most Blessed Virgin Mary, Mother of God*, was published in the same year (1855) by Donahoe of Boston. It is an affectionate tribute to our Blessed Lady, setting forth the doctrine of the Immaculate Conception, its reasonableness, its proofs from Scripture, from the tradition of ancient liturgies, of the Christian Fathers, the teaching of St. Bernard, St. Thomas of Aquin, and others on the subject, and the answers to objections made against the Dogma.

The Sadliers published simultaneously (1855) the *Polemical Treatise on the Immaculate Conception* by Cardinal Lambruschini, together with an historical summary of the doctrine in past ages, by Father Felix, S.J. The translation was made from the French version, by Mrs. Sadlier with the assistance of a priest who translated the Latin documents. This volume also contains Cardinal Wiseman's historic *Pastoral* on the declaration of the Dogma.

It will be remembered that Pius IX was in exile at Gaeta when he addressed the Catholic world on the proposed dogmatic definition of the Immaculate Conception. The London *Times* wrote of him on that occasion: "It is a matter of history, however singular and unwelcome such an assertion may sound, that in the very hour of his flight and fall, Pius IX was and is more entirely Pope and head of the Latin Church than many hundreds of his predecessors have been amid the splendors of the Lateran. Personally the deposed Pope has exhibited to the world no small share of Evangelical virtues; and though his political abilities proved inadequate to execute the moderate reforms he had entered on, from the unworthiness of his subjects and the infelicity of the times, yet the apparition of so benignant and conscientious a man on the Papal throne in the midst of the turmoil of Europe, has forcibly struck the imagination and won the affection of the whole Roman Catholic population of Europe."

The same year the late Protestant Episcopal Bishop, Arthur Cleveland Coxe, then Rector of Grace Church, Baltimore, raised his voice in protest against the Papal Definition. He was sure that American Roman Catholics would not accept the declaration of the Pope; they were not ultramontane, but animated by the Gallican spirit of independence, and they would "reject with professions of abhorrence" the innovation by which a Pope "without the formal sanction of an Ecumenical Council ventured to usurp the prerogative of defining such a dogma." He felt confident that the decision of Pius IX would soon be regarded by all sober Catholics in this country "as a nullity." To enforce this conviction he undertook to translate from the French a portion of a book published by the Abbé Laborde, in which the latter had attempted to prove *The Impossibility of the Immaculate Conception as an article of faith*. Mr. Coxe had scented the carrion and after feasting upon it resolved to spread the remains for the delectation of like tastes. The book is forgotten, and it is only as a proof of the idleness of the author's prophecies that we recall it now in face of the universal acclaim which the Catholic Church makes in behalf of a doctrine which fosters the noblest aspirations of our nature, and is a pledge of purity in the heart, the family, and society.

In answer to the futile statement that Pius IX violated Catholic traditions by attempting to define the dogma of the Immaculate Conception without the voice of the Episcopate in Ecumenical Council, we have the facts as related by Cardinal Wiseman, who was present in Rome on the memorable occasion of the solemn definition. "The Pope had written from Gaeta to ascertain the belief of the Episcopate on the Immaculate Conception and on the expediency of defining it. Six hundred and ten letters from Catholic Bishops came in answer to the Pope's appeal. All expressed belief in the doctrine, only four opposed its definition. Fifty-two doubted

its opportuneness. Petitions for the definition—which filled nine volumes—came from all parts of the world.” (*Life of Cardinal Wiseman*, Vol. II., p. 108.)

Readers of French will appreciate a work by Mgr. J. B. Malou, late Bishop of Bruges, *L’Immaculée Conception de la B. V. Marie considérée comme dogme de foi*. It is in two volumes, published at Brussels shortly after the definition. The same author also wrote a volume on the Iconography of the Immaculate Conception, in which he makes interesting researches touching the pictorial representations of the Dogma from the earliest times to our own. Unfortunately the work lacks illustrations.

The theologian who is in search of works on the Immaculate Conception will naturally go back to Carlo Passaglia’s monumental work, in two quarto volumes, published at Naples the year after the definition of the Dogma. Others have closely followed in the traces of the great Jesuit; so Cornoldi, S.J., and Aloys. Vaccari in his volume *De Corporea Assumptione B. V. M. in Coelum*.

In a recent article on the subject of “The Ideal College” the writer commented upon the desirability of cultivating a spirit of manly independence among students. He instanced the Rugby system pictured by Thomas Hughes in his *Tom Brown* as illustrative of excellent results, and pointed to the necessity of having the discipline of the College presided over or controlled by a priest of broad and gently firm character, who could sympathize with the students and by winning their affection direct them along the lines of right conduct.

None will question the beneficent influence of a certain freedom under the paternal watchfulness of a superior who substitutes the love of a conscientious parent for the “espionage” system of a prefect performing the task of headmaster from a sheer sense of duty. In many of our colleges, controlled by Religious, the paternal direction which favors the development of character under a system of honor recommendation is carried out, and where that system does not suffer from a desire to hold the pupils for their money’s worth, it is necessarily successful.

But it would be a gross mistake to apply the system of training suggested for a secular boys’ school or boarding college, to schools for children or in most cases even to those for grown-up girls. A boy’s character is mostly formed—so far as its bent and quality are concerned—at the age of fourteen or fifteen years. After that you may lead him or you may drive him, you cannot form him or transform him, unless in so far as his nature is capable of being altered by reflection. With the child, or with the girl whose development takes place mainly through the channel of the heart, the case is different. We have before us a small volume recently published, *De la Direction des Enfants*, by a French priest who has for many years had the charge of an educational establishment for children. He advocates a system of spiritual training for the young which admirably approves itself by the reasons he assigns and by the results which it has produced under his own eyes. That system takes for its central aim the habit of self-control cultivated with unrelenting perseverance by definitely though gently enforced practices of piety. No liberty of choice in the work of self-conquest, because it is a necessity for ultimate happiness and the right use of freedom; nor in

the selection of the methods, because the child can be no judge of what is of use and benefit to its character. But the object of the warfare with self, which is forced on the young mind and will, is liberty and its full enjoyment when the right use of it has become a fixed habit. That ought to be invariably the first stage in the child's education. When that stage has reached its period, then the "honor" and "freedom" and "not too much piety" system will be the testing of the good boy and the last resort for the improvement of the spoiled boy; whereas for the girl, if she have the habit of good, she will seek the privilege of cultivating it by the very approbation of her heart; and if she have not that habit, liberty will make her a shrew not to be tamed but by the hard strokes of misfortune.

But again, "enforced practices of piety" must not be understood to mean the hard insistence on mechanical practices which the heart is not taught to appreciate. A girl may thus be led to hate piety and to weary of attending chapel. We must create motives in the young heart; and this is the supreme wisdom of the educator. —More of this anon.

In an article in the current issue of THE ECCLESIASTICAL REVIEW, entitled *In the Jungles of Africa*, the African Missionary, P. Lissner, describes the difficulties with which the Society for the conversion of Africa has to contend. Out of a hundred young, healthy and high-minded priests sent to these missions, eighty have died, after hardly spending more than three years on these missions. Of that time they remained prostrated with climatic fevers for nearly a year after their arrival in Africa. When they have finally become accustomed to the torrid atmosphere, the food and mode of life, they learn the language, mostly from the children of the natives whom they attract by gifts, assistance in sickness, and other acts of charity. Then, when equipped, they labor in the mission for eight or twelve months to be taken home—to heaven, or wrecks to France, whence they mostly hail. Father Lissner proposes to found a Catechist Seminary where the natives may be trained to become eventually missionaries for their own people. May he find good hearts everywhere to aid him!

Père Charruau, who contributes the story "Brother and Sister" to THE DOLPHIN, publishes a volume, *Nos Enfants* (Paris: Charles Douniol). It is a series of interesting letters written by a Jesuit Father expelled from France under the Association Law of 1901. He addresses a young lawyer who has generously volunteered to continue the work of teaching the pupils of a school vacated by his former preceptors. The volume contains admirable advice on the subject of teaching young boys, and lays due stress, as we might expect, upon the training of the heart.

Amongst the recent books of interest to the student of Ethics, Dr. Walter McDonald's *Essay on the Principles of Moral Science* (Dublin: Browne & Nolan), Professor Fite's *Introductory Study of Ethics* (Longmans, Green & Co.), and Professor Moore's *Principia Ethica* (Macmillan) deserve special notice. The first of these books contains a critical exposition of the traditional Ethics of the Schools. The explanatory features are probably better than the critical, though the latter stimulate interest. Professor Fite's work is chiefly valuable for its analysis and criticism of the Hedonistic and Idealistic Ethics, whilst the strength of Professor Moore's *Principia*

Ethica centres in its method, than which a more perfect specimen were hard to find. A fuller account of these books will appear in a future number.

B. Herder (St. Louis, Mo.) is to bring out a new edition of Father Palladino's volume, *Mary Our Mother*, with some additions. It will form part of the Marian Library to be established in Rome. From the same author we have a pretty little volume, *May Blossoms*, in honor of our Blessed Lady, helpful especially to children.

Books Received.

THEOLOGICAL AND ASCETICAL.

SPIRITUAL DESPONDENCY AND TEMPTATIONS. By the Rev. P. J. Michel, S.J. Translated from the French by the Rev. F. P. Garesché, S.J. Revised and corrected. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 278. Price, \$1.25.

THE AUTHORITY OF THE CHURCH. Pastoral Letter. By the Right Rev. W. H. O'Connell, D.D., Bishop of Portland. 1904. Pp. 65.

GOSPEL STORY OF THE PASSION OF OUR LORD. Compiled by the Very Rev. Arthur Canon Ryan. Catholic Truth Society, San Francisco. International C. T. S., 373 Fulton St., Brooklyn, N. Y. Pp. 40.

DIE WISSENSCHAFT DER SPEZIELLEN SEELENFUEHRUNG. Von Dr. Cornelius Krieg, Prof. Theol. Freiburg Universität. Freiburg im Breisg.: B. Herder (St. Louis, Mo.). 1904. Pp. 558. Price, \$2.80.

DE VIRTUTIBUS INFUSIS. Auctore P. Sancto Schiffini, S.J. Cum Approbatione Rmi. Archiep. Friburgensis et Superior. Ordinis. Friburgi Brig. : B. Herder (St. Louis, Mo.). 1904. Pp. 695. Price, \$3.10.

LEHRBUCH DES KATHOLISCHEN KIRCHENRECHTS. Von Dr. J. B. Sägmüller, Prof. Univ. Tübingen. Freiburg im Breisg.: B. Herder. 1904. Pp. 834. Price, \$4.00.

DE POENIS ECCLESIASTICIS. Scholarum usui accommodavit H. Noldin, S.J., Prof. Theol. Universit. Oenipont. Editio IV. Cum approbatione Episc. Brix. et Superior. Oeniponte: Fel. Rauch (C. Pustet). 1904. Pp. 123. Price, \$0.65.

DIE SCHOEPFUNG. Sechs Kanzelvorträge, gehalten in St. Martin, Freiburg, von Pfarrer H. Hansjacob. Freiburg im Breisg.: B. Herder. 1904. Pp. 67. Price, \$0.60.

THE MESSAGES OF THE PSALMISTS. The Psalms of the Old Testament Arranged in Their Natural Grouping and Freely Rendered in Paraphrase. By John Edgar McFayden, M.A. (Glass.) B.A. (Oxon.), Professor of Old Testament Literature and Exegesis in Knox College, Toronto. New York: Charles Scribner's Sons. 1904. Pp. xxii—334.

STORIES ON THE ROSARY. By Louisa Emily Dobrée, author of *Stories of the Seven Sacraments*, etc. Part III. The Glorious Mysteries. New York, London and Bombay: Longmans, Green & Co. 1904. Pp. 154. Price, 1s. 6d.

LITURGICAL.

S. LITURGIAE COMPENDIUM. Opera F. X. Coppin et L. Stimart. Sedulo recognitum novissimae rubricarum reformationi et accommodatum novoque ordine digestum. Editio altera. Parisiis, Tornaci et Lipsiae: H. & C. Casterman. 1904. Pp. 619.

COMPENDIUM SACRAE LITURGIAE, juxta Ritum Romanum, una cum Appendice de Jure Ecclesiastico particulari in America Foederata Sept. vigente, scripsit P. Innocentius Wapelhorst, O.F.M.S., Theol. Lector, olim Rector Sem. Salesiani et S. Liturg. Prof. Editio Sexta. Neo Eboraci, Cincinnati, Chicago: Benziger Fratres. 1904. Pp. 601.

THE PARISH PRIEST ON DUTY. A Practical Manual for Pastors, Curates, and Theological Students Preparing for the Mission. Being a Brief Summary of the Prescribed Manner of Administering the Sacraments, the Service of the Dead, and Sundry Other Pastoral Functions in Accordance with the Roman Ritual. (The Sacraments). By H. J. Heuser, Professor of Theology at Overbrook Seminary. New York, Cincinnati, Chicago: Benziger Bros. 1904. Pp. 143. Price, \$0.60.

LENT AND HOLY WEEK. Chapters on Catholic Observance and Ritual. By Herbert Thurston, S.J. London, New York and Bombay: Longmans, Green & Co. 1904. Pp. 487.

HORAE DIURNAE BREVIARII ROMANI. Ex Decreto S. Concilii Tridentini restituti S. Pii V, P. M. jussu editi, Clementis VIII, Urbani VIII et Leonis XIII auctoritate recogniti. Editio III post alteram typicam. Ratisbonae, Romae, Neo Eboraci et Cincinnati: S. Sedis Apost. et S. Rit. Congr. Typogr. MDCCCCIV. Pp. 327. Price, \$2.15 net.

MISSA XXI IN HONOREM SANCTI ALOYSII GONZAGAE C. ad duas voces aequales cum Organo. Auctore Michaelae Haller. Op. 87. MDCCCCIV. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Sumptibus Frid. Pustet. Pp. 22. Price, \$0.35.

MISSA "ITE MISSA EST" (toni solemnis) quatuor vocibus inaequalibus concinenda, composita a Raphaele Lobmiller, praebendato et direttore chori musici ecclesiae cathedralis Rottenburgensis. Op. I. 1904. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Sumptibus Frid. Pustet. Pp. 23. Price, \$0.35.

SIEBEN OFFERTORIEN zu den Hauptfesten der Mutter Gottes, nebst einem Pange Lingua für eine Ober- und eine Unterstimme mit obligater Orgelbegleitung komponiert von J. Quadflieg. Opus 24. Regensburg, Rom, New York und Cincinnati: Verlag von Friedrich Pustet. 1904. Pp. 39. Price, \$0.65.

Missa Coronata "Salve Regina." Quatuor vocibus aequalibus comitante organo concinendam composuit J. G. E. Stehle. 1904. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Sumptibus Frid. Pustet. Pp. 26. Price \$0.40.

Missa Quinta ad quatuor voces inaequales composita a G. V. Weber. 1904. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Sumptibus Frid. Pustet. Pp. 17. Price, \$0.40.

Requiem ad octo voces a capella auctori Josepho Niedhammer. Opus 18. 1904. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Sumptibus Frid. Pustet. Pp. 51. Price, \$1.25.

Gregorian Music (approved), published by Desclée, Lefebvre and Cie. Rome and Tournai (Belgium):

Liber Usualis Missae et Officii pro Dominicis et Festis duplicibus. Prix, Broché, frs. 4.50.

Manuale Missae et Officiorum. Les rubriques et explications en latin. (*Notation grégorienne.*) Prix, Broché, frs. 2.25.

Le même que le précédent, mais en notation musicale moderne. 376 pages in-12.

Missae in praecipuis Festis. Appendix Missae et Officiorum Solesmensis Manualis No. 563. Pp. 40. (Notation grégorienne.) Prix, Broché, 0.35.

Le même en notation musicale moderne. Pp. 50 in-12. Prix, Broché, 0.50.

Officium et Missae Nativitatis Domini. Pp. 48 in-18. (Notation grégorienne.) Prix, Broché, 0.50.

Officium Majoris Hebdomadae juxta Missale et Brev. Rom. Pp. 186 in-18. (Notation grégorienne.) Prix, Broché, 1.25.

Office abrégé de la Semaine Sainte, texte latin et français. Pp. 144 in-18. (Notation grégorienne.) Broché, 1.00.

Kyriale (Ordinary Mass) édition latine. Pp. 80 in-12. (Notation musicale moderne.) Broché, 0.60.

A MANUAL OF GREGORIAN CHANT, compiled from the Solesmes Books and from ancient MS. (Notation grégorienne.) Pp. 440. Price, 3.10 frs.

Variae Preces ex liturgia tum hodierna tum antiqua collectae aut usu receptae 280 pp. in-8. (Notation grégorienne.) Broché, 3.00.

Psalmi in Notis pro Vesperis et Officio in omnibus Dominicis et Festis duplicibus, juxta ritum Romanum simul ac Monasticum. Pp. 160 in-18. (Notation grégorienne.) Broché, 0.75.

Officium Defunctorum, rit Monastique in-8 (Notation musicale avec tous les signes rythmiques.) Broché, 1.00.

MASSSES.—*In Gregorian Notation :*

Pro Pace, 0.10.

S. Angelae Merici, Virginis, 0.20.

In Festo S. Joannis Berchmans, 0.10.

In Praesentatione B. V. M., 0.10.

La Messe dite Royale de H. du Mont, 0.10.

Les Messes du 2^e et du 6^e ton de H. du Mont, 0.15.

In Modern Notation :

Messe "Magne Deus," 0.15.

Immac. Conceptionis B. M. V., 0.10.

In Nativitate Domini, 2 messes, 0.15.

In Epiphania Domini, 0.10.

Dominica Resurrectionis, 0.10.

In Ascensione Domini, 0.10.

Dominica Pentecostes, 0.10.

In Solemnitate Corporis Christi, 0.10.

SS. Apostolorum, 0.10.

In Festo Assumptionis B. M. V., 0.10.

In Festo Omnium Sanctorum, 0.10.

In Festo Dedicationis Ecclesiae, 0.15.

Pro Pace, 0.10.

Pro Defunctis cum Libera, 0.25.

Pro Defunctis et Ordo Exsequiarum, 0.30.

In Festis B. M. V. per annum, 0.30.

Missa Votiva de SS. Eucharistiae Sacramento, 0.10.

Les 3 Messes du 1^{er}, 2^e et 6^e ton de H. du Mont, 0.25.

Requiem Mass, 0.20.

Missa pro Defunctis, 0.20.

HISTORY.

SAINT PATRICK IN HISTORY. By the Very Rev. Thomas J. Shahan, D.D., Professor at the Catholic University, Washington. New York, London, and Bombay: Longmans, Green & Co. 1904. Pp. 77. Price, \$0.50.

NEWMAN. By William Barry. Illustrated. New York: Charles Scribner's Sons. 1904. Pp. x—225. Price \$1.00 *net*.

CATHOLICITY AND CIVILIZATION. By the Very Rev. Thomas Bouquillon, D.D. No. 6 of *Educational Briefs*, issued by the Philadelphia Diocesan School Board, April, 1904. Pp. 20.

PABST BONIFACIUS IX (1349-1404) und seine Beziehungen zur deutschen Kirche. Von Dr. Max Jansen, Professor, Univers. München. Freiburg (Breisgau): B. Herder. 1904. Pp. 213.

LIFE OF ANNE CATHARINE EMMERICH. From the German of Very Rev. K. E. Schmoger, C.S.S.R. Second Revised Edition. New York, Cincinnati: Fr. Pustet & Co. 2 volumes. Vol. I, pp. 602; Vol. II, pp. 700.

FICTION.

KIND HEARTS AND CORONETS. By J. Harrison. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 279. Price, \$1.25.

THE FATAL BEACON. By F. von Brackel, author of *The Circus Rider's Daughter*. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 201. Price, \$1.25.

STRONG ARM OF AVALON. By Mary T. Waggaman, author of *Carroll Dare*, etc. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 149. Price, \$0.85.

MISCELLANEOUS.

REPORT OF THE FIFTH ANNUAL CONFERENCE OF THE ASSOCIATION OF CATHOLIC COLLEGES of the United States, held in Philadelphia, October, 1903. Baltimore: The Sun Printing Office. 1904. Pp. 100.

THE PHILOSOPHY OF ELOQUENCE. By Don Antonio De Capmany, member of the Royal Academy of History, and the Royal Academy of Literature, Seville. Published at Madrid in 1777. Translated from the Spanish by the Rev. W. M'Loughlin, Mount Melleray Abbey, near Cappoquin, Co. Waterford. Dublin: James Duffy & Co., Ltd. 1903. Pp. 318. Price, \$1.50.

VIAJES EN ESPAÑA Y SUD-AMERICA, con el objeto de conseguir fondos para la Capilla Hispano-Americana del Santísimo Sacramento en la Catedral de Westminster, Londres. Por el Presbytero Kenelm Vaughan. Tomo I. Con ochenta y tres ilustraciones. New York: Christian Press Association. 1904. Pp. 346. Price, \$2.00.

HERDER'S KONVERSATIONS-LEXIKON. Dritte Auflage. Reich illustriert durch Textabbildungen, Tafeln und Karten. Bd II. Bonar—Eldorado. St. Louis, Mo.: B. Herder. 1903. Pp. 1758. Price, \$3.50 *net*.

FARMER KILROY ON THE EVOLUTON OF MICROBES, MONKEYS AND GREAT MEN. By Dr. Sanderson Christison. Chicago: The Meng Publishing Co. 1904. Pp. 81. Price \$0.25.

ST. JOHN'S SEMINARY



3 8151 000 59915 6

ACCESSION
NUMBERSHELF
NUMBERBS2903
D6

AUTHOR

The Dolphin

TITLE

Vol.V

DATE
LOANED

BORROWER'S NAME

DATE
RETURNED

ST. JOHN'S SEMINARY LIBRARY

BRIGHTON, MASS.

The cooperation of borrowers is requested in the matter of careful handling of the books and in their prompt return.

Books may be kept for two weeks and may be renewed, unless reserved.

If you cannot find what you want, ask the Librarian who will be glad to help you.

Further loaning of books, without notification of the Librarian, is not permitted.

Accession
Number

Shelf
Number

